A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 7 Al A'raf

PodQuran - Vol 7



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 7 Al A’raf

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 7 Al A'raf of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Chapter 7 – Al A'raf, Verses 1-30

الٓمٓصٓ ١

كِتَٰبٌ أُنزِلَ إِلَيۡكَ فَلَا يَكُن فِي صَدۡرِكَ حَرَجٞ مِّنۡهُ لِتُنذِرَ بِهِۦ وَذِكۡرَىٰ لِلۡمُؤۡمِنِينَ ٢

ٱتَّبِعُواْ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ وَلَا تَتَّبِعُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۗ قَلِيلٗا مَّا تَذَكَّرُونَ ٣

وَكَم مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا فَجَآءَهَا بَأۡسُنَا بَيَٰتًا أَوۡ هُمۡ قَآئِلُونَ ٤

فَمَا كَانَ دَعۡوَىٰهُمۡ إِذۡ جَآءَهُم بَأۡسُنَآ إِلَّآ أَن قَالُوٓاْ إِنَّا كُنَّا ظَٰلِمِينَ ٥

فَلَنَسۡـَٔلَنَّ ٱلَّذِينَ أُرۡسِلَ إِلَيۡهِمۡ وَلَنَسۡـَٔلَنَّ ٱلۡمُرۡسَلِينَ ٦

فَلَنَقُصَّنَّ عَلَيۡهِم بِعِلۡمٖۖ وَمَا كُنَّا غَآئِبِينَ ٧

وَٱلۡوَزۡنُ يَوۡمَئِذٍ ٱلۡحَقُّۚ فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٨

وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُم بِمَا كَانُواْ بِـَٔايَٰتِنَا يَظْلِمُونَ ﴿٩﴾

وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِءَادَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ لَمْ
يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾

قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ﴿١٣﴾

قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾

قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿١٥﴾

قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾

ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾

قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾

وَيَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ فَكُلَا مِنۡ حَيۡثُ شِئۡتُمَا وَلَا تَقۡرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ
١٩

فَوَسۡوَسَ لَهُمَا ٱلشَّيۡطَٰنُ لِيُبۡدِيَ لَهُمَا مَا وُۥرِيَ عَنۡهُمَا مِن سَوۡءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنۡ هَٰذِهِ
ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيۡنِ أَوۡ تَكُونَا مِنَ ٱلۡخَٰلِدِينَ ٢٠

وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ٢١

فَدَلَّىٰهُمَا بِغُرُورٖۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۖ
وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمۡ أَنۡهَكُمَا عَن تِلۡكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيۡطَٰنَ لَكُمَا عَدُوّٞ مُّبِينٞ ٢٢

قَالَا رَبَّنَا ظَلَمۡنَآ أَنفُسَنَا وَإِن لَّمۡ تَغۡفِرۡ لَنَا وَتَرۡحَمۡنَا لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٢٣

قَالَ ٱهۡبِطُواْ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ وَلَكُمۡ فِي ٱلۡأَرۡضِ مُسۡتَقَرّٞ وَمَتَٰعٌ إِلَىٰ حِينٖ ٢٤

قَالَ فِيهَا تَحۡيَوۡنَ وَفِيهَا تَمُوتُونَ وَمِنۡهَا تُخۡرَجُونَ ٢٥

يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ ذَٰلِكَ مِنۡ
ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ٢٦

يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا
لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۚ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ مِنۡ حَيۡثُ لَا تَرَوۡنَهُمۡۗ إِنَّا جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ
لِلَّذِينَ لَا يُؤۡمِنُونَ ٢٧

وَإِذَا فَعَلُواْ فَٰحِشَةٗ قَالُواْ وَجَدۡنَا عَلَيۡهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَاۗ قُلۡ إِنَّ ٱللَّهَ لَا يَأۡمُرُ بِٱلۡفَحۡشَآءِۖ
أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ٢٨

قُلۡ أَمَرَ رَبِّي بِٱلۡقِسۡطِۖ وَأَقِيمُواْ وُجُوهَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَٱدۡعُوهُ مُخۡلِصِينَ لَهُ ٱلدِّينَۚ
كَمَا بَدَأَكُمۡ تَعُودُونَ ٢٩

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيۡهِمُ ٱلضَّلَٰلَةُۚ إِنَّهُمُ ٱتَّخَذُواْ ٱلشَّيَٰطِينَ أَوۡلِيَآءَ مِن دُونِ ٱللَّهِ
وَيَحۡسَبُونَ أَنَّهُم مُّهۡتَدُونَ ٣٠

“Alif, Lām, Meem, Ṣād.

A Book revealed to you, [i.e. Prophet Muhammad, peace and blessings be upon him] - so let there not be in your breast distress therefrom - that you may warn thereby and as a reminder to the believers.

Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.

And how many cities have We destroyed, and Our punishment came to them at night or while they were sleeping at noon.

And their declaration when Our punishment came to them was only that they said, "Indeed, we were wrongdoers!"

Then We will surely question those to whom [a message] was sent, and We will surely question the messengers.

Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent.

And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful.

And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our signs.

And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.

And We have certainly created you, [O mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblees. He was not of those who prostrated.

[Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay [earth]."

[Allah] said, "Descend from it [Heavens], for it is not for you to be arrogant therein. So get out; indeed, you are of the debased."

[Satan] said, "Reprieve me until the Day they are resurrected."

[Allah] said, "Indeed, you are of those reprieved."

[Satan] said, "Because You have put me in error, I will surely sit in wait for them [mankind] on Your straight path.

Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."

[Allah] said, "Depart from it [Heaven], reproached and expelled. Whoever follows you among them - I will surely fill Hell with you, all together."

And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."

But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal."

And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors."

So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

[Allah] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment [i.e., provision] for a time."

He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.

O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?"

Say, [Prophet Muhammad, peace and blessings be upon him], "My Lord has ordered justice and that you direct yourselves [to the Qiblah] at every place [or time] of prostration, and invoke Him, sincere to Him in religion." Just as He originated you, you will return [to life].

A group [of you] He guided, and a group deserved [to be in] error. Indeed, they [i.e., the latter] had taken the devils as allies instead of Allah while they thought that they were guided."

Discussion on Verses 1-30

The exact meaning of the first verse is unknown. Chapter 7 Al A'raf, verse 1:

"Alif, Lam, Meem, Sad."

However, it may suggest that the Holy Quran consists of Arabic letters and words that the Arabs, who were the initial audience of the Holy Quran, were well-acquainted with. This implies that they had no justification for rejecting the authenticity of the Holy Quran, as they comprehended its miraculous language entirely—words that they could not replicate in terms of meaning, elegance, and practical use, despite being experts in the Arabic language and considering themselves the most eloquent of speakers. Chapter 2 Al Baqarah, verse 23:

"And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful."

This is perhaps the reason why verse 2 mentions the Holy Quran. Chapter 7 Al A'raf, verse 2:

“A Book revealed to you…”

Even if an individual constructs a graceful and rhythmic Arabic sentence, they would never be able to rival its profound insights that delve into the core of human nature, psyche, and disposition. They cannot compare to its capacity for clarity, which allows even those without formal education to comprehend and apply its teachings in their lives. Since it speaks to the essence of humans, it offers timeless guidance that is advantageous to every individual, community, and era. No verse from the Holy Quran can or will be equaled in this regard. This serves as further evidence of its divine origins.

Generally speaking, the expressions found in the Holy Quran are unmatched, and its meanings are conveyed in a clear manner. Its words and verses exhibit remarkable eloquence, surpassing any other book. It is devoid of contradictions, which are prevalent in all other scriptures and teachings from different religions and ways of life. The Holy Quran provides a detailed account of the histories of previous nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was not formally educated in history. It commands all that is good and prohibits all that is evil, addressing both individual and societal impacts, ensuring that justice, security, and peace are established in every home and community. The Holy Quran refrains from exaggeration, falsehood, or any form of deceit, in contrast to poetry, stories, and fables. All its verses are beneficial and can be practically applied to one’s life. Even when the same narrative is reiterated in the Holy Quran, it emphasizes different significant lessons. Unlike other texts, the Holy Quran does not become tedious upon repeated study. It offers

promises and warnings, substantiated by undeniable and clear evidence. When the Holy Quran addresses concepts that may appear abstract, such as the practice of patience, it consistently provides straightforward and practical methods for implementation in daily life. It motivates individuals to fulfil their purpose of creation, which entails sincerely obeying Allah, the Exalted, by utilizing the blessings bestowed upon them in ways that are pleasing to Him, thus ensuring they achieve peace of mind and success in both this world and the hereafter. It clarifies and makes the straight path attractive to those who seek peace of mind and genuine success in both worlds. As it pertains to the fundamental essence of humanity, its advice is timeless and advantageous for every individual, location, and generation. It serves as a remedy for all emotional, economic, and physical challenges when comprehended and applied appropriately. It offers solutions to every issue that a person or an entire community may encounter. One merely needs to examine history to see how societies that have correctly embraced the teachings of the Holy Quran have reaped the benefits of its comprehensive and eternal wisdom. Despite the passage of centuries, not a single letter of the Holy Quran has been altered, as Allah, the Exalted, has vowed to safeguard it. No other text throughout history possesses this remarkable attribute. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, addressed the fundamental issues present within a community and elaborated on the effective solutions for each of them. By rectifying these fundamental issues, the numerous secondary problems that arise from them would be resolved as well. This is the manner in which the Holy Quran has provided guidance on all the necessities for individuals and

societies to thrive in both this world and the hereafter. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

This is the most remarkable and eternal miracle that Allah, the Exalted, granted to His last Holy Prophet Muhammad, peace and blessings be upon him. However, only those who pursue and adhere to the truth will gain benefit from it, while those who follow their own desires and selectively choose from it will ultimately face loss in both worlds. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Chapter 7 Al A'raf, verse 1:

"Alif, Lam, Meem, Sad."

The primary element of knowledge consists of letters. Consequently, this verse may also signify the significance of knowledge. Acquiring and implementing both secular and religious knowledge is an obligation for all Muslims, as stated in the Hadith recorded in Sunan Ibn Majah, number 224. Ignorance inevitably results in sins and misguidance, since one cannot evade sins without knowledge, nor can one attain proper guidance without it. It is essential for individuals to act upon their knowledge, as knowledge alone holds no value until it is applied. Just as a map to a destination is ineffective unless one actively utilizes it to arrive at that destination, likewise, knowledge devoid of practical application does not lead to success. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…"

The next verse mentions the divine knowledge granted to mankind through the Holy Prophet Muhammad, peace and blessings be upon him, which must be acted upon in order to achieve peace of mind in both worlds. Chapter 7 Al A'raf, verse 2:

"A Book revealed to you - so let there not be in your breast distress therefrom…"

The aim of the Holy Quran is to remove all forms of distress from a person's life so that they achieve peace of mind in both worlds. But this is only achieved when one acts on the teachings of the Holy Quran and by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure one correctly uses the blessings they have been granted. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds.

Chapter 7 Al A'raf, verse 2:

"A Book revealed to you - so let there not be in your breast distress therefrom…"

In addition, as the Holy Quran is designed for the nature of humans, it takes into consideration their strengths and weaknesses and as a result it does not burden them with a duty they cannot fulfill. Chapter 2 Al Baqarah, verse 286:

"Allāh does not charge a soul except [with that within] its capacity…"

Consequently, individuals have no justifications if they do not earnestly adhere to the commands of Allah, the Exalted. One must relinquish the complacent mindset of asserting that they are making their utmost effort when it is evident that they are not. If they truly were, they would certainly fulfill all the duties expected from them with success. Thus, an individual must embrace the correct mindset, as they will be answerable in both worlds and no justifications will be tolerated from them.

Through the Holy Quran, Allah, the Exalted, also warns people from ignoring its teachings as this will cause them to misuse the blessings they have been granted. Chapter 7 Al A'raf, verse 2:

"A Book revealed to you - so let there not be in your breast distress therefrom - that you may warn thereby…"

Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience worldly luxuries. In addition, the only people who will act on the teachings of the Holy Quran are those who truly believe in the importance of obeying Allah, the Exalted, even when their desires are contradicted. Chapter 7 Al A'raf, verse 2:

“..that you may warn thereby and as a reminder to the believers.”

From this one can judge how much they believe in the importance of obeying Allah, the Exalted, by assessing how much they act on the Holy Quran. The stronger their belief, the more they will strive to understand and act on Islamic teachings. The weaker their faith in the importance of obeying Allah, the Exalted, the less they will act on Islamic teachings. In order to adopt the correct attitude one must adopt strong faith. A strong faith is essential to cultivate, as it guarantees that an individual remains steadfast in their obedience to Allah, the Exalted, in all circumstances, whether in times of ease or hardship. Strong faith is acquired through the understanding and application of the clear proofs and evidences present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which elucidate how genuine obedience to Allah, the Exalted, results in tranquility in both worlds. Conversely, an individual who remains uninformed about Islamic teachings will possess weak faith. Such a person is likely to disobey Allah, the Exalted, whenever their desires conflict with Islamic teachings, as they do not recognize that forsaking their desires in favor of obeying Allah, the Exalted, brings about peace of mind in both worlds. Consequently, it is imperative for one to attain certainty of faith through the acquisition and application of Islamic knowledge, ensuring they remain steadfast in their obedience to Allah, the Exalted, at all times. This involves the proper utilization of the blessings one has received, as prescribed in Islamic teachings. By doing so, they will secure peace of mind in both worlds through achieving a harmonious mental and physical state and appropriately positioning everyone and everything in their life. Strong faith will therefore ensure one acts on the Islamic code of conduct and avoids all other codes of conduct to ensure they achieve peace of mind in both worlds. Chapter 7 Al A’raf, verse 3:

“Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than it any allies…”

Consequently, an individual must embrace and act upon Islamic teachings for their own benefit, even if these teachings conflict with their personal desires. They should conduct themselves like a wise patient who accepts and follows the medical guidance of their physician, understanding that it is in their best interest, despite being prescribed unpleasant medications and a stringent dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is due to the fact that only Allah, the Exalted, possesses the knowledge necessary to ensure that a person achieves a harmonious mental and physical state and appropriately organizes everything and everyone in their life. The understanding of human mental and physical conditions held by society will never suffice to achieve this result, regardless of the extensive research conducted, as it cannot resolve every challenge a person may encounter in their life. Their guidance cannot prevent all forms of mental and physical stress, nor can it enable one to accurately position everything and everyone in their life, owing to limited knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings and those who do not. Although, in many instances, patients may not comprehend the science behind the medications prescribed to them and thus place their blind trust in their doctor, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so that they may recognize its beneficial impact on their lives. He does not require individuals to accept the teachings of Islam without question; rather, He desires them to acknowledge its veracity through its clear evidence.

However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He alone determines who is granted it and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who appropriately utilize the blessings He has provided to them as outlined in Islamic teachings. Even though following and acting on the Islamic code of conduct is the clear path to peace of mind yet due to a lack of reflection and thinking, most people blindly imitate others in following man-codes of conduct derived from society, social media, fashion and culture. Chapter 7 Al A’raf, verse 3:

“…Little do you reflect.”

This behaviour will only cause one to misuse the blessings they have been granted. As a result, they will end up in a state of mental and physical imbalance, misplacing everything and everyone in their lives, while failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, even if they enjoy some worldly comforts.

An aspect of reflecting, so that it becomes clear that one must obey Allah, the Exalted, in order to achieve peace of mind in both worlds, is to observe the behaviour of others and the consequences of their choices: the people from the past and those living in one's time. Chapter 7 Al A'raf, verse 4:

"And how many cities have We destroyed, and Our punishment came to them at night or while they were sleeping at noon."

Overall, this verse advocates for individuals to steer clear of a self-centred mindset, where they solely fixate on their own lives and difficulties. Those who adopt such a perspective relinquish the chance to gain insights from both historical occurrences and their personal experiences, as well as from the circumstances of those in their vicinity. Gaining wisdom from these aspects is among the most effective ways to enhance one's behaviour and prevent the repetition of past mistakes, ultimately nurturing inner tranquillity. For instance, witnessing wealthy and famous individuals misuse the blessings they have been granted, only to be burdened by anxiety, mental

health issues, addiction, and even thoughts of suicide—despite fleeting instances of joy and luxury—provides a crucial lesson. It teaches observers to avoid misusing the blessings they have been granted, reinforcing the idea that true peace of mind does not stem from material riches or the satisfaction of every worldly desire. Similarly, observing someone in ill health should foster gratitude for one's own wellness and encourage its proper use before it is lost. Consequently, Islam consistently urges Muslims to stay vigilant and attentive, rather than becoming so engrossed in their individual lives that they overlook the wider world around them.

Chapter 7 Al A'raf, verse 4:

"And how many cities have We destroyed, and Our punishment came to them at night or while they were sleeping at noon."

In addition, an aspect of reflecting on others is to appreciate how the punishment of Allah, the Exalted, comes to them in an unexpected way. An individual who misuses the blessings bestowed upon them should not be deceived into thinking that the absence of immediate punishment, or their failure to recognize any punishment, implies that they will escape consequences altogether. In this life, their mindset will hinder them from attaining a harmonious mental and physical condition and it will cause them to misplace everything and everyone in their life. Consequently, aspects of their life, including family, friends, career, and wealth, will transform into sources of stress. Should they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong entities and individuals in their lives, such as their spouse. By severing ties with these positive influences, they

will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes those who continue to misuse their blessings, such as the affluent and renowned, despite their apparent enjoyment of worldly pleasures. But if one fails to appreciate this truth, then they will join the past nations who were punished for their behaviour and did not have the opportunity to sincerely repent and mend their ways even though they confessed their disobedience of Allah, the Exalted. Chapter 7 Al A'raf, verse 5:

"And their declaration when Our punishment came to them was only that they said, "Indeed, we were wrongdoers!""

As Allah, the Exalted, demonstrates remarkable tolerance towards human disobedience, He allows individuals a period of respite to genuinely repent and correct their actions. It is crucial to understand that the respite provided by Allah, the Exalted, is not infinite. Therefore, it is imperative to wisely utilize the respite granted by Allah, the Exalted, before it concludes. This requires a sincere commitment to obeying Allah, the Exalted, by properly employing the blessings He has bestowed in alignment with Islamic principles.

But if one fails to make use of the respite granted to them in this world, then they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. This will prevent them from preparing adequately for their accountability on the Day of Judgement. Chapter 7 Al A'raf, verse 6:

“Then We will surely question those to whom [a message] was sent…”

One must avoid adopting wishful thinking whereby they believe they can persist on the disobedience of Allah, the Exalted, and somehow they will be saved by someone else, such as the Holy Prophet Muhammad, peace and blessings be upon him. Even though the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a genuine reality, those who ridicule this notion by thinking they will attain salvation while continuing in their disobedience to Allah, the Exalted, may ultimately be denied such intercession on Judgement Day. As warned in the main verses under discussion, on that Day, the Holy Prophet Muhammad, peace and blessings be upon him, may instead testify against them for not aligning their professed beliefs with suitable actions. Chapter 7 Al A’raf, verse 6:

“…and We will surely question the messengers.”

And chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to Muslims, as they are the individuals who have embraced the Holy Quran, unlike non-Muslims who have not accepted it and, as a result, cannot disavow it. It is clear what fate awaits the Muslim on Judgement Day, against whom the Holy Prophet Muhammad, peace and blessings be upon him, will testify. Therefore, it is essential to move beyond mere wishful thinking and cultivate genuine hope in the mercy of Allah, the Exalted. This requires one to sincerely obey Allah, the Exalted, by properly utilizing the blessings He has granted in accordance with Islamic teachings. This will ensure one prepares adequately for their accountability on the Day of Judgement and adopts genuine hope in the mercy of Allah, the Exalted, such as the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 7 Al A'raf, verse 7:

"Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent."

Just like people are concerned over their business accounts in this world, one must focus more on preparing for their accountability on the Day of Judgement, as the consequences are much more serious. This is achieved when one corrects their intention, so that they only act in order to please Allah, the Exalted, they correct their speech, so that they speak good or remain silent and correct their actions so that they correctly use the blessings they have been granted as outlined in Islamic teachings. Chapter 7 Al A'raf, verse 8:

“And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful.”

It is important to note that any worldly success that does not lead to peace of mind in both worlds is not genuine success. In fact, pursuing worldly success that does not lead to peace of mind in both worlds is only a waste of one’s efforts and resources, even if this is not obvious to them. Chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

One must therefore constantly assess whether their worldly success leads them to peace of mind in this world, as only this will lead to peace of mind in the hereafter, otherwise, they are wasting their time, energy and other resources. If one fails to understand this truth, then they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical disarray, they will misplace everything and everyone around within their life. This will result in stress, challenges, and hardships, even though they may experience some material comforts. And as their attitude will prevent them from preparing correctly for their accountability on the Day of Judgement, their misery and trouble will increase exponentially in the hereafter. Chapter 7 Al A’raf, verse 9:

“And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.”

Allah, the Exalted, then explains that as He alone created and granted every blessing one possess, He alone deserves to be obeyed at all times. Chapter 7 Al A’raf, verse 10:

“And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.”

A person who attends to certain aspects of another individual's provision, such as their housing, deserves to be shown appreciation. Consequently, since Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and appropriate for individuals to express gratitude towards Him. Gratitude that stems from one's intention entails performing actions solely to please Allah, the Exalted. Those who act for alternative motives will not receive rewards from Allah, the Exalted. This caution is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not anticipate or desire any recognition or recompense from others. Gratitude expressed through speech involves articulating what is good or choosing to remain silent. Furthermore, gratitude demonstrated through actions requires utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice results

in an increase in blessings and ultimately fosters peace of mind in both this world and the hereafter. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual possesses an item, it is deemed appropriate and customary for them to utilize the item as they wish. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the universe, including humanity, He is the sole authority on what should transpire within the universe and what should not. Consequently, it is only just for an individual to comply with Allah, the Exalted, as He is the exclusive Owner of the entire universe, including themselves.

In a similar manner, when an individual lends an item they possess to someone else, it is only just that the borrower utilizes the item in accordance with the owner's intentions. Allah, the Exalted, has bestowed every blessing

that a person possesses as a loan rather than as a gift. Much like earthly loans, this loan is expected to be repaid. The sole method of repaying this loan is by employing these blessings in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. Conversely, since the blessings of Paradise are considered a gift, individuals will have the freedom to use them as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not confuse the temporal blessings that are merely a loan with the eternal gifts of Paradise.

Chapter 7 Al A'raf, verse 10:

"And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful."

As Allah, the Exalted, has granted each person provision according to what is best for them, they must not become distracted from passing the test of life in this world by observing what others have been granted. The test of life

involves whether or not one will correctly use the blessings they have been granted as outlined in Islamic teachings. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

The one who fails to understand that Allah, the Exalted, grants each person what is best for them and the fact that the test of life involves correctly using the blessings they have been granted and is therefore not connected to how many worldly blessings one has obtained, will inevitably be distracted by what others have been granted in this world. As a result, they will adopt envy for others. Allah, the Exalted, then warns against envy by citing the story of the Holy Prophet Adam, peace be upon him, and the Devil. Chapter 7 Al A’raf, verses 11-12:

“And We have certainly created you and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblees. He was not of those who prostrated. [Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay."”

The envy of the Devil encouraged him to adopt an arrogant stance against the Holy Prophet Adam, peace be upon him. It is strange how the Devil citied the origin of their bodies yet ignored the fact that Allah, the Exalted, granted

the Holy Prophet Adam, peace be upon him, a miraculous soul and granted him knowledge. Chapter 38 Saad, verse 72:

“So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

And chapter 2 Al Baqarah, verse 31:

“And He taught Adam the names - all of them…”

Envy and pride encourage a person from only observing the facts that suit their attitude and they therefore ignore the facts which contradict their desires. One must avoid adopting this behaviour as the one who rejects the truth, in worldly or religious matters, will never obtain right guidance. In fact, the one who adopts this attitude will be deprived of the mercy of Allah, the Exalted, in both worlds. Chapter 7 Al A’raf, verse 13:

“[Allah] said, "Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased.””

In a Hadith recorded in Sahih Muslim, number 265, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that an individual who harbors even a minuscule amount of pride in their spiritual heart will not gain entry into Paradise. He elucidated that pride manifests when a person denies the truth and looks down upon others.

No quantity of good deeds will be of any advantage to someone who is proud. This becomes evident when one reflects on the Devil, whose numerous years of worship did not aid him when he succumbed to pride. Indeed, the subsequent verse explicitly links pride with disbelief, thus a Muslim must steer clear of this evil trait at all costs. Chapter 2 Al Baqarah, verse 34:

“And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”

The proud individual is one who dismisses the truth when it is presented to them solely because it did not originate from themselves and because it contradicts their desires and mindset. The proud person also perceives themselves as superior to others, despite being oblivious to their true standing in the sight of Allah, the Exalted. They may consider themselves significant due to the few insincere and flawed good deeds they have performed, while in reality, they are disfavored by Allah, the Exalted, because of their numerous sins. Furthermore, looking down upon others is unwise, as

one is ignorant of their own ultimate fate and that of others. In other words, the individual they disdain may very well pass away as a sincere Muslim, while they themselves may die as a disbeliever.

In truth, it is unwise to take pride in anything, given that Allah, the Exalted, is the Creator and Bestower of everything a person possesses. Even the righteous actions one undertakes are solely due to the inspiration, knowledge, and strength provided by Allah, the Exalted. Consequently, to be proud of something that does not inherently belong to oneself is foolish. This is akin to a person who takes pride in a mansion they neither own nor inhabit.

This is the reason pride is only attributed to Allah, the Exalted, as He is the sole Creator and inherent Owner of everything. Anyone who dares to confront Allah, the Exalted, with pride will be cast into Hell. This has been affirmed in a Hadith recorded in Sunan Abu Dawud, number 4090.

A Muslim should rather emulate the Holy Prophet Muhammad, peace and blessings be upon him, and embrace humility. The humble genuinely acknowledge that all the goodness they possess and all the evils from which they are shielded originate solely from Allah, the Exalted. Consequently, humility is more appropriate for an individual than pride. One should not be misled into thinking that humility results in disgrace, as no one has been more esteemed than the humble servants of Allah, the Exalted. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, has assured an elevation in status for those who practice humility for the sake of Allah, the Exalted, as stated in a Hadith found in Jami At Tirmidhi, number 2029. A humble individual embraces the truth, regardless of its source, recognizing

that the origin of truth is none other than Allah, the Exalted. Instead of looking down upon others, they regard others with compassion and mercy, supporting this with genuine actions, all while hoping that Allah, the Exalted, will regard them with mercy and compassion. They comprehend that one will be treated by Allah, the Exalted, in accordance with how they treat others. This has been indicated in a Hadith found in Sahih Bukhari, number 7376.

As the test of life in this world involves facing challenges and difficulties, the Devil was granted reprieve from punishment until the Day of Judgement, as he became the source of misguidance, just like the Holy Prophets, peace be upon them, were the means of right guidance in this world. Both right guidance and misguidance needed to be present on Earth in order to complete test of life in this world. Chapter 7 Al A'raf, verses 14-16:

"[Satan] said, "Reprieve me until the Day they are resurrected. [Allah] said, "Indeed, you are of those reprieved." [Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path.""

Unlike the Holy Prophet Adam, peace be upon him, the Devil failed to take responsibility for his own actions and instead blamed others for his sins. One must avoid this attitude as the one who does not take responsibility for their actions will never sincerely repent and reform their conduct, as they will always put the blame on something or someone else. This is one of the main reasons why the Devil never repented. As a result, this person will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will be in a state of mental and physical turmoil, they will misplace everything and everyone within their life and fail to prepare

for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, even if they enjoy worldly luxuries.

Chapter 7 Al A’raf, verse 16:

“[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path.”"

In general, it is essential to understand that because destiny is hidden from people, it cannot serve as an excuse for engaging in sinful behavior. Chapter 6 Al An’am, verse 148:

“…Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but guessing."”

Moreover, Allah, the Exalted, will not question individuals regarding their destiny on the Day of Judgement; instead, He will judge their intentions and actions, both of which are within their control. Chapter 21 Al Anbiya, verse 23:

“He is not questioned about what He does [i.e. destiny], but they will be questioned.”

As an individual's intentions and actions fall under their control, they are obligated to take responsibility for them, irrespective of their feelings. A police officer who intentionally abuses their training and the resources provided by the police department cannot hold the department liable for their conduct. In a similar manner, a person cannot attribute blame to Allah, the Exalted, when they willfully misuse the blessings He has granted them, particularly after He has directed them on the appropriate utilization of those blessings.

Furthermore, it is peculiar that an individual would cite destiny as a justification for sinning and evading accountability, yet when confronted with wrongdoing from others, they pursue justice and fail to recognize that this injustice was also destined. Consequently, according to their belief, they are unable to hold their oppressor responsible.

Ultimately, destiny should not be employed as a rationale for justifying sinful behavior, as destiny does not imply that Allah, the Exalted, compels individuals to behave in a specific manner. Rather, destiny signifies that Allah, the Exalted, is aware of the choices and actions of individuals in advance, has documented these deeds, and permits them to execute their intended actions, since He does not impose right guidance upon people, as doing so would undermine the purpose of life in this world.

As the Devil failed to understand these truths, he persisted on disobeying Allah, the Exalted, by vowing to misguide mankind. Chapter 7 Al A’raf, verses 16-17:

“[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left…"”

The objective of the Devil is to lead individuals away from the singular straight path. This path represents the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, and requires genuine obedience to the Holy Quran and his traditions. By examining this verse, one can evaluate the extent of the Devil's influence on them by determining how closely they follow this straight path. Chapter 7 Al A’raf, verse 17:

“Then I will come to them from before them…”

This verse may suggest that the Devil deceives individuals regarding future decisions and occurrences. The Devil misleads people into engaging in sinful behavior and making poor choices by presenting the wrong option as appealing. This deception takes place when an individual is faced with a decision among two or more alternatives. It also arises when the decision involves distinguishing between lawful and unlawful actions, or even when

choosing between two lawful alternatives. If the Devil is unable to lead someone into sin, he will try to direct them towards the less favorable option, even if it is permissible, with the hope that it will eventually result in some form of sin, such as a person expressing dissatisfaction with life and fate. The Devil enhances the allure of a choice by making an individual concentrate on its superficial advantages to such an extent that they lose sight of the broader implications and repercussions of that choice. Consequently, an adult may act like a child, making decisions without considering the consequences of their actions. This tendency is one of the primary reasons individuals engage in sinful behavior. In truth, if one genuinely contemplated the repercussions of their sins, they would refrain from committing them.

One effective approach in circumstances like this is to mentally step back and evaluate the options by weighing their long-term advantages and disadvantages. A person should only proceed when the lawful benefits of a choice surpass the associated harms. Additionally, it is beneficial to thoroughly contemplate the repercussions of the available options. Some decisions may be lawful, yet pursuing them could complicate one's life in the future. For instance, individuals sometimes hastily enter into marriage with someone they believe they love. They often base their choice solely on their emotions, neglecting to consider other crucial factors, such as whether their prospective spouse would be a suitable life partner or a good parent, and whether they would support them in their obedience to Allah, the Exalted. Numerous marriages have ended in divorce because the couple failed to consider the long-term consequences of their decision to marry.

Some individuals frequently hastily engage in actions, only to later experience remorse as their decisions lead to greater difficulties, often

stemming from issues that were initially trivial. Such impulsive behavior can be mitigated by taking the time to contemplate the situation and consider the broader implications, including the long-term effects and consequences of proceeding with a particular course of action.

It is essential to evaluate not only the legality of a decision before proceeding but also to recognize that while this is a crucial factor, it is not the sole consideration. Numerous lawful yet misguided choices, which may be deceptively appealing, can result in complications later in life.

In conclusion, prior to making any decision, an individual should pause and engage in thorough reflection regarding its legality and the potential long-term advantages and disadvantages, guided by the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who adopt this approach are unlikely to make regrettable choices.

Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them…"

This also includes encouraging people to focus on specific events within their life, such as difficulties, to such as an extent that they lose focus on more important issues, such as fulfilling one's purpose in this world and practically preparing for the Day of Judgement, by correctly using the blessings one has been granted as outlined in Islamic teachings. Furthermore, a significant reason why individuals struggle to exhibit patience when confronted with challenges is their tendency to lose sight of the broader perspective of life. Each challenge encountered can be likened to a solitary jigsaw piece in relation to the entire jigsaw puzzle. However, when one becomes overly fixated on that individual piece, which often symbolizes a challenge, they neglect the entirety of the puzzle. Consequently, the challenge appears far more daunting than it genuinely is, and its adverse effects seem more pronounced than they truly are. This distraction impedes one's ability to show patience, which entails refraining from expressing dissatisfaction through words or actions while upholding one's genuine obedience to Allah, the Exalted. A highly effective strategy to prevent this scenario is to maintain a constant focus on the Day of Judgement. This perspective will assist individuals in realizing that their current problem or challenge is relatively insignificant, as no worldly challenge can compare to the trials of Judgement Day. Likewise, the negative repercussions of worldly challenges are not as severe as those faced on Judgement Day. Adopting this mindset will facilitate the demonstration of patience from the very beginning of the challenge and enable individuals to assess and address it in a manner that alleviates their stress.

Moreover, maintaining one's focus on Judgement Day will also guarantee that they disregard, overlook, and trivialize anything that will not hold significance on that Day, including the challenges and stresses encountered throughout life. Instead, they will concentrate on matters that will be pertinent on Judgement Day, such as exhibiting patience in the face of adversities. Chapter 39 Az Zumar, verse 10:

“…Indeed, the patient will be given their reward without account [i.e., limit]."

Chapter 7 Al A’raf, verse 17:

“Then I will come to them from before them…”

The Devil also encourages people to adopt false hopes for a long life in this world so that they fail to practically prepare for their accountability on the Day of Judgement. When an individual is convinced that they will enjoy a long life, they tend to postpone their preparations for the hereafter, mistakenly believing that they can address these matters in the near future. Sadly, in many instances, this anticipated near future never materializes, resulting in a person departing from this world without having adequately prepared for the hereafter.

Moreover, the illusion of a lengthy life leads individuals to procrastinate on genuine repentance and the improvement of their character, as they assume they have ample time to make these changes. This mindset fosters a tendency to accumulate material possessions, such as wealth, under the impression that they will require these resources throughout their extended life on Earth. The Devil instills fear in people, convincing them that they must

amass wealth for their later years, as they may find themselves without support when they become physically frail and unable to work independently. They overlook the fact that just as Allah, the Exalted, provided for their needs during their youth, He will also ensure their sustenance in old age. In reality, the provisions for all of creation were determined over fifty thousand years prior to the establishment of the Heavens and the Earth, as affirmed in a Hadith recorded in Sahih Muslim, number 6748. It is indeed peculiar that an individual will spend 40 years saving for retirement, which seldom extends beyond 20 years, yet fails to make similar preparations for the everlasting hereafter.

Islam does not instruct Muslims to neglect preparation for the world. There is no detriment in saving for the near future, provided that the hereafter is prioritized. Although individuals acknowledge the possibility of dying at any moment, some act as if they will exist indefinitely in this world. In fact, even if they were assured of eternal life on Earth, they would still struggle to exert greater effort to amass more material wealth due to the limitations imposed by the days and nights. How many individuals have departed this life sooner than anticipated? And how many take this as a lesson and alter their conduct?

A person would be considered foolish if they invested more time and resources into a residence they intended to occupy for only a brief period, as opposed to a home they planned to inhabit for an extended duration. This is the conduct of the person who dedicates more of their resources to this temporal world compared to the everlasting hereafter.

Muslims ought to strive for success in both this life and the next, yet they must recognize that death does not arrive at a predetermined time, circumstance, or age known to them; it is inevitable. Consequently, one's preparation for death and its subsequent consequences should take precedence over planning for an uncertain future in this world.

Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them…"

The Devil also encourages people to adopt wishful thinking in respect to the mercy of Allah, the Exalted. Wishful thinking entails persisting in the disobedience of Allah, the Exalted, while anticipating His mercy and forgiveness in both this world and the hereafter. Such an attitude holds no significance in Islam. In contrast, genuine hope requires striving to obey Allah, the Exalted, which means utilizing the blessings bestowed upon them in accordance with Islamic principles followed by hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is elaborated upon in a Hadith recorded in Jami At Tirmidhi, number 2459. Consequently, it is essential to recognize this difference and to cultivate true hope in the mercy and forgiveness of Allah, the Exalted, while steering clear of wishful thinking, as the latter will not benefit them in this life or the next.

Chapter 7 Al A'raf, verse 17:

“Then I will come to them from before them and from behind them…”

The Devil also encourage people to concentrate on fulfilling their immediate worldly desires convincing them that peace of mind lies in this behaviour. In reality, this will cause one to misuse the blessings they have been granted. As a result, they will end up in a state of mental and physical imbalance, they will misplace everything and everyone in their lives, and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both aspects, even if they enjoy worldly things. Whereas, the one who controls their worldly desires and instead correctly uses the blessings they have been granted as outlined in Islamic teachings will obtain a balanced mental and physical state, they will correctly place everything and everyone within their life and prepare adequately for their accountability on the Day of Judgement. As Allah, the Exalted, is the exclusive Owner of the knowledge necessary to ensure this result, individuals are required to accept and apply Islamic teachings for their own advantage, even when these teachings may contradict their personal wishes. They ought to behave like a wise patient who recognizes and adheres to the medical advice of their doctor, realizing that it serves their best interest, even if it involves taking unpleasant medications and following a strict diet. Just as this wise patient will achieve better mental and physical health, likewise will the person who embraces and follows Islamic teachings.

Chapter 7 Al A’raf, verse 17:

“Then I will come to them from before them and from behind them…”

The Devil attacks people from behind by preventing them from learning from their past mistakes and the mistakes of others around them. When one fails to learn lessons from history, then history will repeat itself and as a result, they will continue making the same mistakes while failing to reform their behaviour so that they achieve peace of mind through correctly using the blessings they have been granted. Gaining insights from both personal and collective experiences is one of the most effective ways to improve behaviour and avoid repeating past mistakes, ultimately leading to inner peace. For example, observing wealthy and famous individuals misusing the blessings they have been granted, only to face anxiety, mental health struggles, addiction, and even suicidal thoughts—despite brief moments of joy and luxury—offers a significant lesson. It teaches onlookers to appreciate and not waste the blessings they have been granted, emphasizing that true peace of mind is not derived from material wealth or fulfilling every earthly desire. Likewise, witnessing someone in poor health should inspire gratitude for one's own well-being and encourage its proper use before it is taken away. Therefore, Islam consistently encourages Muslims to remain alert and aware, rather than becoming so absorbed in their personal lives that they neglect the broader world around them.

Chapter 7 Al A’raf, verse 17:

"Then I will come to them from before them and from behind them and on their right…"

The right side, or hand, is typically associated with the execution of virtuous actions. In this respect, the Devil aims to prevent people from performing good deeds. One must seize every opportunity to do good deeds and never delay them for a future day they may not reach. In addition, a muslim must understand that as Islam is a complete code of conduct, good deeds go beyond acts of ritual worship, such as the obligatory prayers. In fact, performing good deeds includes using every blessing they have been granted, whether worldly or religious, as outlined in Islamic teachings. This will ensure they perform good deeds constantly and in every situation. This will ensure that they attain a balanced state of mind and body, properly aligning all elements and people in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds.

Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them and from behind them and on their right…"

The right side, or hand, is typically associated with the execution of virtuous actions. The Devil also aims to destroy the good deeds people do so that

they lose the reward for doing them in both worlds. Consequently, it is essential for individuals to securely carry their virtuous actions to the hereafter by learning and acting on Islamic knowledge in order to avoid the actions and characteristics that may obliterate their good deeds. For instance, reminding others of the kindness one has extended to them results in the annihilation of their good deeds. Chapter 2 Al Baqarah, verse 264:

"O you who have believed, do not invalidate your charities with reminders or injury…"

In a similar manner, it is essential to exhibit patience when confronted with challenges from the very beginning of the adversity and to maintain that patience until one departs from this world, in order to receive the reward for their patience in the afterlife.

Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them and from behind them and on their right…"

The right side, or hand, is typically associated with the execution of virtuous actions. The Devil also encourages people who desire to do good deeds to

act on other than the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more an individual relies on alternative sources of religious knowledge, even if these sources result in positive actions, the less they will engage with the two primary sources of guidance, ultimately leading to misguidance. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more one follows other sources of religious knowledge, the more they may start to engage in practices that contradict the teachings of Islam. This gradual deviation is how the Devil misleads individuals, step by step. For instance, a person encountering challenges may be advised to undertake certain spiritual practices that oppose and challenge Islamic teachings. Due to their ignorance and tendency to follow alternative sources of religious knowledge, they may easily succumb to this deception and start performing spiritual exercises that directly contradict Islamic principles. They may even come to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the notion that individuals or supernatural beings can dictate their fate, as their understanding is derived from sources other than the two primary sources of guidance. Some of these erroneous practices and beliefs constitute clear disbelief, such as engaging in black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may lose their faith without even being aware of it, as they tend to rely on various sources of religious knowledge. Consequently, engaging in religious innovations that are not based on the two primary sources of guidance is akin to following the path of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them and from behind them and on their right…"

The right side, or hand, is typically associated with the execution of virtuous actions. The Devil also aims to destroy good deeds by encouraging one to adopt the wrong intention. It is vital to understand that the one who acts for any reason other than to please Allah, the Exalted, will not gain reward from Him. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

Chapter 7 Al A'raf, verse 17:

“Then I will come to them from before them and from behind them and on their right…”

The right side, or hand, is typically associated with the execution of virtuous actions. The Devil aims to discourage people from performing good deeds by comparing their situations and circumstances to others who are encountering more favorable conditions, as a justification for their laziness towards the obedience of Allah, the Exalted. For instance, an individual employed full-time justifies their lack of effort in obeying Allah, the Exalted, by comparing themselves to someone who works part-time, asserting that it is easier for the latter to obey Allah, the Exalted, due to having more leisure time. Similarly, a less affluent Muslim may refrain from contributing to charity by observing those with greater wealth, claiming that the affluent can more readily give to charity than they can. They fail to recognize that while these excuses may provide temporary comfort to their souls, they do not benefit them in this life or the hereafter. Allah, the Exalted, does not wish for individuals to act based on the circumstances of others; rather, He desires that they act in obedience to Him according to their own capabilities. For example, a full-time worker can allocate whatever free time they have to the obedience of Allah, the Exalted, even if it is less than that of a part-time worker. In this regard, the actions of the part-time worker do not influence the full-time worker, thus using them as a justification for not striving in the obedience of Allah, the Exalted, is merely a feeble excuse. The less affluent Muslim should contribute according to their means, even if it is significantly less than that of the wealthy, as Allah, the Exalted, will evaluate them based on their intentions and actions and will not judge them in comparison to other Muslims. Muslims ought to abandon these futile excuses and simply obey Allah, the Exalted, in accordance with their own means and strength.

Similarly, the Devil encourages people to observe those who are worse than them in behaviour in order to justify their lack of obedience to Allah, the Exalted. For instance, a Muslim who occasionally performs their obligatory prayers may observe someone who does not pray at all in order to feel better about themselves. A thief might look at a murderer and convince themselves that stealing is not as severe. The examples are countless. It is quite peculiar how these Muslims readily observe those who seem worse than themselves to rationalize their lack of effort in obeying Allah, the Exalted, yet these same individuals fail to observe those who are in a more disadvantaged position than they are when confronted with challenges. For example, a person suffering from back pain may not consider the individual who is physically disabled, which could prevent them from impatience. In fact, observing others who are in a more difficult position has been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Jami At Tirmidhi, number 2513. Moreover, if observing those who exhibit worse behavior does not exempt one from punishment in a worldly court—such as a thief being acquitted by a judge due to the existence of numerous murderers in the world—how can one expect this justification to be valid in the court of Allah, the Exalted?

Therefore, Muslims should steer clear of this trap set by the Devil by focusing on those who appear to be better than themselves, thereby inspiring them to enhance their character and behavior progressively for the pleasure of Allah, the Exalted. This is what Allah, the Exalted, requires; He does not demand perfection.

Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them and from behind them and on their right and on their left…"

The left side or hand is typically associated with the commission of sins. Sins are categorized into minor and major types. Throughout history, various definitions have been proposed to clarify what constitutes a major sin. A straightforward classification indicates that any sin for which the Islamic government is instructed to impose punishment is considered a major sin. Additionally, if a sin is associated with Hellfire, the wrath of Allah, the Exalted, or His curse, it is deemed a major sin. For instance, backbiting is regarded as a major sin because it is condemned in the Holy Quran. Chapter 104 Al Humzah, verse 1:

"Woe to every backbiter, slanderer."

Some hold the belief that there are solely seven major sins referenced in a Hadith located in Sahih Bukhari, number 2766. However, they overlook the fact that while these seven are indeed major sins, it does not imply that they are the only ones. In reality, there are additional Hadiths that identify other major sins, such as the act of disobeying parents. This particular Hadith can be found in Sahih Bukhari, number 6273. The seven major sins outlined in the previously mentioned Hadith are: polytheism, magic, the killing of an

innocent person, engaging in financial interest, seizing the wealth of orphans, abandoning a battlefield, and falsely accusing an innocent woman of fornication.

Furthermore, it is crucial to recognize that when an individual continues to commit minor sins, they are regarded as major sins in the perspective of Islam.

Major sins can only be absolved through genuine repentance, while minor sins may be forgiven by steering clear of major sins and engaging in virtuous actions. Chapter 4 An Nisa, verse 31:

"If you avoid the major sins which you are forbidden, We will remove from you your lesser sins…"

True repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and from anyone who has been wronged, as long as it does not lead to further issues. It is crucial to sincerely promise not to commit the same or a similar sin again and to make amends for any rights violated in relation to Allah, the Exalted, and others. They should persist in genuinely adhering to Allah, the Exalted, by appropriately utilizing the blessings He has bestowed upon them, as specified in Islamic teachings.

Muslims must strive to avoid all forms of sin, regardless of their magnitude, as one of the Devil's tactics is to encourage Muslims to overlook minor sins. It is essential to keep in mind that mountains are composed of small stones.

Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them and from behind them and on their right and on their left…"

The left side or hand is typically associated with the commission of sins. The Devil also aims to misguide people by encouraging them to justify their sins, such as wronging others, by remembering the good deeds they do. It is important to understand no good deed, irrespective of its size or quality can ever justify committing sins. The one who adopts this behaviour will lose reward for the good deeds they commit and they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical disarray, they will misplace everything and everyone within their life and inadequately readying themselves for their accountability on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, regardless of any material comforts they may enjoy. In addition, even though good deeds do erase minor sins, none the less, they do not erase major sins nor will their good deeds be accepted by Allah, the Exalted, if they perform them with the intention of justifying their sins. Therefore, one must persist on doing good deeds by correctly using the blessings they have

been granted as outlined in Islamic teachings and sincerely repent from any sins they commit. As discussed earlier, genuine repentance requires experiencing guilt, pursuing the forgiveness of Allah, the Exalted, as well as that of any individuals who have been harmed, provided that this does not result in additional complications. It is essential to earnestly vow to refrain from repeating the same or a similar sin in the future and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others.

Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them and from behind them and on their right and on their left…"

The left side or hand is typically associated with the commission of sins. The Devil encourages people to commit sins by misusing the blessings they have been granted, by urging them to follow the behaviour of the majority of people within society. One of the main causes of misguidance and committing sins is when one blindly follows the behaviour of the majority of people in society by falsely believing the majority opinion must be right. It is important to understand that the majority opinion is not always correct. For example, the majority opinion in one point in history was that the Earth was flat. One must avoid acting like cattle and instead act based on knowledge and evidence in both worldly and religious matters instead of blindly following the majority opinion within society. This will ensure they remain on right guidance by correctly using the blessings they have been granted. This will help them achieve a harmonious balance of mind and body, aligning all aspects and individuals in their lives, while effectively getting ready for their accountability

on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

Similarly, the Devil encourages people to belittle sins as they have become widespread within society. For example, backbiting is a major sin and the fact that it is widespread within society does not reduce its seriousness. It is vital for a muslim to judge their actions based on the teachings of Islam which are timeless and free of biases to ensure they adopt the right behaviour in life. The one who judges their actions based on fickle things such as social media, fashion and culture will inevitably indulge in major sins while being unaware of their seriousness. As a result, they will experience a state of mental and physical chaos, they will misplace everything and everyone within their lives, while failing to prepare adequately for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both aspects, no matter what material comforts they may have.

Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them and from behind them and on their right and on their left…"

The left side or hand is typically associated with the commission of sins. As Islam is a complete code of conduct it involves fulfilling the rights of Allah, the Exalted, and people. Sadly, many muslims ignorantly believe that as long

as they fulfil the rights associated with Allah, the Exalted, such as the obligatory prayers, He will not be concerned about the rights owed to people. As a result, this person will wrong people. It is vital to understand that Islam encompasses both the rights of Allah, the Exalted, and people therefore, one must strive to fulfil both. The one who wrongs others will face justice on Judgement Day. The oppressor will be forced to transfer their virtuous deeds to their victims, and if needed, they will take the burden of their victim's wrongdoings until justice is served. This could lead to the oppressor experiencing damnation in Hell on Judgement Day, irrespective of their compliance with the rights of Allah, the Exalted. This important warning is highlighted in a Hadith from Sahih Muslim, number 6579.

Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them and from behind them and on their right and on their left…"

Generally speaking, it is crucial to recognize that regardless of the extent of religious knowledge one acquires or the amount of worship and virtuous actions they undertake, they will never be immune to the assaults and snares of the Devil. This is due to the fact that the Devil targets individuals based on their level of knowledge and the quantity of righteous deeds they perform. For instance, he may attempt to persuade the Muslim who diligently observes their obligatory prayers to refrain from performing them in congregation at the Mosque or to delay their obligatory prayers beyond their designated times, as he understands that he cannot convince them to entirely forsake these prayers. Conversely, regarding the Muslim who

struggles to maintain their obligatory prayers, he will seek to persuade them that these prayers are too challenging to uphold, suggesting that they should only perform them when they have ample free time. He also endeavors to dissuade those who engage in numerous voluntary righteous deeds from acquiring and applying Islamic knowledge to enhance their character, thereby leading them to destroying their good actions through negative traits such as lying and backbiting. The Devil seeks to hinder an individual from attaining a higher status if he fails to persuade them to lower their rank through disobedience to Allah, the Exalted. Consequently, Muslims must remain vigilant against his assaults and snares by continually endeavoring to elevate their rank, enhance their character, and refrain from acts of disobedience, all of which can be accomplished by acquiring and implementing Islamic knowledge. The one who adopts this attitude will ensure they adopt gratitude to Allah, the Exalted, for His countless blessings and guidance. Chapter 7 Al A'raf, verse 17:

"Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful."

Expressing gratitude through intention means solely acting to please Allah, the Exalted. Expressing gratitude through speech entails either speaking positively or remaining silent. Furthermore, expressing gratitude through actions involves utilizing the blessings one has received in manners that are pleasing to Allah, the Exalted, as detailed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. As a result, this person will be protected from the traps of the Devil and they will achieve peace of mind in both worlds through obtaining a balanced mental and physical state and by correctly placing everything and everyone

within their life while adequately preparing for their accountability on the Day of Judgement.

But the one who fails to show gratitude to Allah, the Exalted, and instead obeys the Devil will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in a condition of mental and physical disarray, they will misplace everything and everyone within their lives while inadequately preparing for their accountability on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, regardless of any material comforts they might experience. Chapter 7 Al A’raf, verse 18:

“[Allah] said, "Get out of Paradise, reproached and expelled. Whoever follows you among them - I will surely fill Hell with you, all together."”

Allah, the Exalted, then cautioned the Holy Prophet Adam and his wife, peace be upon them, against following in the footsteps of the Devil by disobeying Allah, the Exalted, in His prohibition of eating from a specific tree in Paradise. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.””

As indicated by this verse, an aspect of piety, which involves obeying Allah, the Exalted, by correctly using the blessings He has granted, is to avoid some lawful things out of fear it will take one to the unlawful. Allah, the Exalted, did not just say that he should not eat from the tree; He clearly emphasized that he should not even approach the tree. This guidance is consistently reinforced throughout the Holy Quran.

Numerous instances demonstrate that the mere legality of an action does not imply that it is advisable to pursue it. Approaching the boundaries set by Allah, the Exalted, is not prohibited; only transgressing those boundaries is deemed unlawful. Certain permissible actions, particularly those that are vain, should be shunned as they frequently result in unlawful behavior. For instance, engaging in vain conversation, while not classified as a sin, can lead to sinful acts such as backbiting and lying. Similarly, the vain expenditure of wealth can result in wastefulness, which is considered sinful. Chapter 17 Al Isra, verse 27:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."

Most people who have deviated from the right path have done so gradually. For example, they may have first engaged with illegal activities indirectly, and over time, they were subtly encouraged and tempted to get involved in those activities. Take, for instance, someone who spends time with individuals who drink alcohol; they are more likely to eventually start drinking

themselves compared to someone who does not associate with those who drink alcohol. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2451, emphasized that a person cannot achieve true piety—meaning they cannot consistently use the blessings they have been granted in line with Islamic teachings—until they abandon certain lawful actions out of fear that they might lead to unlawful ones. Therefore, it is crucial to be vigilant not only in steering clear of unlawful actions but also in avoiding certain lawful ones, particularly those that are vain, as they may ultimately lead to sins. This carefulness will help ensure that one remains committed to the sincere obedience to Allah, the Exalted, which involves using the blessings they have been given in a manner consistent with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach embodies the essence of righteousness and promotes peace of mind in both this life and the hereafter through achieving a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who fail to appreciate the importance of avoiding the boundaries established by Allah, the Exalted, are prone to overindulging in permissible activities, especially in vain matters. This tendency heightens the risk of engaging in unlawful behaviors and leads to the misuse of the blessings they have received. As a result, they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life while failing to adequately prepare for their accountability on the Day of Judgement, even if they enjoy moments of pleasure. This pattern is clearly evident in the lives of individuals who display such behavior, such the wealthy and famous. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

As the Devil vowed to misguide the Holy Prophet Adam, peace be upon him, and his offspring, he attempted to persuade him and his wife to eat from the forbidden tree. Chapter 7 Al A’raf, verse 20:

“But Satan whispered to them to make apparent to them that which was concealed from them of their private parts…”

This could be referring to the fact that disobeying Allah, the Exalted, is the source of shame and embarrassment in both worlds. Just like a sensible person would be embarrassed if they nakedness were exposed to others, similarly, the sins of a person will expose them to shame in both worlds. Whereas, the good deeds of a person are a source of honour for them in both worlds. In order to misguide him, the Devil used the fact that the Holy Prophet Adam, peace be upon him, desired to remain close to Allah, the Exalted, in Paradise forever. Chapter 7 Al A’raf, verse 20:

“…He [the Devil] said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal.””

As discussed earlier, just like the Devil enticed the Holy Prophet Adam, peace be upon him, into disobeying Allah, the Exalted, with the allure of eternal life in Paradise, he also convinces people of a long life in this world in order to prevent them from practically preparing for their accountability on the Day of Judgement. Everything in this material can be acquired, even through unlawful means, with the exception of time. It is the sole blessing that does not return once it departs from an individual. Although this truth is acknowledged by all, regardless of their beliefs, many Muslims fail to value and effectively utilize the time they have been allotted. A prevalent mindset among them is that they will prepare for the hereafter in the future. However, as each day goes by, this future date is continually postponed until, in numerous instances, it never arrives. They often come to this realization only when it is too late, specifically at the moment of their death. Those fortunate enough to reach this future day during their lifetimes may frequent the Mosques in their old age, but having invested so much time and energy in the material world, their physical presence may be in the Mosques, yet their hearts and tongues remain preoccupied with worldly matters. This is evident to those who regularly visit Mosques. Such Muslims are unlikely to absorb and implement Islamic teachings due to their advanced age and worldly perspectives. Thus, they may attend the Mosques but continue to misuse the blessings they have been granted.

Furthermore, as time progresses, in most instances, an individual's responsibilities tend to grow, including commitments such as marriage and having children. Therefore, postponing preparations for the afterlife until one is allegedly more available is quite unwise. Islam does not instruct Muslims

to forsake the worldly life; rather, it advocates for the prudent utilization of time and the other resources they have been granted. This involves acquiring sufficient resources from the material world to meet one's needs and obligations without engaging in excess or wastefulness, and subsequently allocating the remainder of one's efforts towards preparing for the everlasting afterlife. Muslims should strive to limit their engagement in vain pursuits—activities that yield no benefit in this life or the next—and instead invest more of their time and resources in endeavors that will be advantageous in both worlds. This approach exemplifies the proper use of time and their other resources. How many Muslims can genuinely claim that they prioritize their efforts towards preparing for the eternal afterlife over enhancing their temporary existence?

Chapter 7 Al A'raf, verse 20:

"…He [the Devil] said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal.""

In addition, even though the intention of the Holy Prophet Adam, peace be upon him, was good, as he desired to remain in the close proximity of Allah, the Exalted, forever, none the less, in order to achieve success, a good intention must be coupled with good actions. The definitions of a good intention and good actions must be taken from Islamic teachings, otherwise, one will ignorantly believe they are doing good, when in fact they are far from it. It is therefore vital for a person to adopt a good intention, which is to please Allah, the Exalted, through their speech and actions, and act according to the teachings of the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him, otherwise, they will be misguided by the Devil into either adopting the wrong intention or by acting in the wrong way, even if their intention is good.

Allah, the Exalted, then warns against bad companions, who always pretend to be sincere friends to others, even though they misguide others. Chapter 7 Al A’raf, verse 21:

“And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors."”

A person is always influenced by their companions, whether positively or negatively and whether obviously or subtly. This has been advised in a Hadith found in Sunan Abu Dawud, number 4833. Therefore, the one who accompanies the righteous and truthful in this world, will be inspired and encouraged to sincerely obey Allah, the Exalted. Whereas, those who accompany liars, such as the Devil, will adopt their characteristics and behaviour. As a result, they will disobey Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will be in a state of mental and physical chaos, they misplace everything and everyone within their life while failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they may enjoy.

Chapter 7 Al A’raf, verse 21:

“And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors."”

In addition, one must avoid breaking their promises as this is the characteristic of the Devil. The most significant promise a Muslim has made is with Allah, the Exalted, which was established upon accepting Him as their Lord and God. This commitment entails adhering to His commands, avoiding His prohibitions, and confronting destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Furthermore, all other promises made to individuals must also be honored, unless there is a legitimate excuse, particularly those made by a parent to their children. Failing to keep promises only instills poor character in children and leads them to believe that deceitfulness is an acceptable trait to possess. In a divine Hadith recorded in Sahih Bukhari, number 2227, Allah, the Exalted, states that He will oppose anyone who makes a promise in His name and subsequently breaks it without a valid excuse. How can someone who has Allah, the Exalted, against them on Judgement Day achieve success? It is generally wiser to avoid making promises to others whenever feasible. However, when a legitimate promise is made, one must exert considerable effort to fulfill it.

The Devil then managed to deceive the Holy Prophet Adam and his wife, peace be upon them, into eating from the tree. The shame and embarrassment of disobeying Allah, the Exalted, became manifest to them in the form of them losing their heavenly clothes. Chapter 7 Al A'raf, verse 22:

"So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them…"

But as Allah, the Exalted, instilled in them and all humans, the need to avoid shame and embarrassment, they attempted to cover their nakedness and eventually they covered the shame that results from disobeying Allah, the Exalted, through sincere repentance. Chapter 7 Al A'raf, verse 22:

"…and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?""

After this reminder, unlike the Devil, the Holy Prophet Adam and his wife, peace be upon them, did not make up excuses for their disobedience, nor did they blame someone else. Instead, they took responsibility for their actions and as a result, sincerely repented immediately. Chapter 7 Al A'raf, verse 23:

“They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."”

Therefore, one must always take responsibility for their intention, speech and actions at all times, as the one who fails to do so will never sincerely repent and reform their behaviour, just like the Devil. Instead, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical disarray, they will misappropriate everything and everyone within their life, while neglecting to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, regardless of any material comforts they may enjoy. Sadly, failing to take responsibility for one’s actions has become widespread in this day and age, whereby one always blames others or makes excuses for their mistakes and sins. One must avoid this attitude and instead take responsibility in both worldly and religious matters so that it leads them to sincere repentance, reformation and the obedience of Allah, the Exalted. True repentance involves feeling guilt, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not lead to further issues. It is crucial to make a sincere commitment to avoid committing the same or a similar sin again and to restore any rights that have been violated regarding Allah, the Exalted, and others. Additionally, one should continue to faithfully obey Allah, the Exalted, by using the blessings He has granted in line with Islamic teachings. This will ensure they attain a balanced state of mind and body, aligning all facets of their life while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds.

As the test of life for humans was going to take place on Earth, the Holy Prophet Adam and his wife, peace be upon them, and the Devil were commanded to descend to Earth. Chapter 7 Al A'raf, verse 24:

"[Allah] said, "Descend, being to one another enemies…""

It is important to note that this indicates that just like the Devil is the enemy of humans, humans can also be enemies to one another. Therefore, one must be on guard against misguiding companions just like they are on guard against the traps of the Devil. As discussed earlier, as warned in a Hadith found in Sunan Abu Dawud, number 4833, as a person adopts the characteristics of their companions, they must ensure they choose good companions so that they adopt good characteristics. This will ensure they remain firm on the obedience of Allah, the Exalted, and as a result, achieve peace of mind in both worlds. In addition, those who accompany good people in this world, will join them in the next, as a person belongs to the group they imitate. This has been advised in a Hadith found in Sunan Abu Dawud, number 4031.

Allah, the Exalted, then reminds all people that their lawful provision in this world has already been set and guaranteed for them. Chapter 7 Al A'raf, verse 24:

“[Allah] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and provision for a time."”

In fact, Allah, the Exalted, allocated the provision of all creatures over fifty thousand years before He created the Heavens and the Earth. This has been advised in a Hadith found in Sahih Muslim, number 6748. An individual must consequently utilize the resources that have been bestowed upon them, including their physical strength, to secure their lawful provisions in this world. They must also hold a steadfast belief that the provisions allocated to them long ago will indeed come to them, and that nothing can alter this fact. This will ensure they avoid earning and utilizing the unlawful.

Allah, the Exalted, then reminds all people, that as their stay in this world is temporary, they will eventually die and return to Him for their accountability on Judgement Day. Chapter 7 Al A’raf, verse 25:

“He said, "Therein you will live, and therein you will die, and from it you will be brought forth."”

As life in this world is limited and the time of death unknown, one must practically prepare for their accountability on Judgement Day. One must avoid procrastinate as they may never reach the tomorrow they hope for. Instead, they must strive to fulfil the test of life in this world by preparing for their accountability on Judgement Day. This will ensure they correctly use

the blessings they have been granted. This will help them achieve a harmonious balance of mind and body, they will correctly place everything and everyone within their life while getting ready for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Whereas, the one the fails to understand their purpose in this world will misplace their efforts by indulging in worldly desires. As a result, they will misuse the blessings they have been granted. This will lead them to an unbalanced mental and physical state, they will misplace everything and everyone within their life, while failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, no matter what material comforts they may enjoy. Consequently, since Allah, the Exalted, is the sole possessor of the knowledge necessary to prevent such an outcome and to attain peace of mind in both worlds, an individual must embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should conduct themselves like a wise patient who acknowledges and follows the medical guidance of their physician, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this wise patient will attain optimal mental and physical well-being, so too will the individual who accepts and adheres to Islamic teachings. This will ensure one lives with peace of mind in this world, they die on peace of mind, they are resurrected with peace of mind and enter Paradise with peace of mind. Chapter 7 Al A'raf, verse 25:

“He said, "Therein you will live, and therein you will die, and from it you will be brought forth."”

Allah, the Exalted, then encourages mankind to learn lessons of guidance from the story of their ancestor, the Holy Prophet Adam, peace be upon him, by protecting themselves from the shame and embarrassment caused in both worlds by the disobedience of Allah, the Exalted, just like they should protect themselves from the shame of exposing their nakedness with the clothes Allah, the Exalted, has provided them. Chapter 7 Al A'raf, verse 26:

"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best…"

As Islam is a religion of balance it is not against people beautifying their appearance. Islam does not forbid a Muslim from investing energy, time, and resources into enhancing their appearance, as this can be seen as fulfilling the obligations towards their body. This principle is supported by a Hadith recorded in Sahih Bukhari, number 5199. However, the crucial distinction between engaging in this practice and behaving in a manner that is disapproved or even sinful lies in the potential for excess, wastefulness, or extravagance in the pursuit of personal beautification. A useful guideline is that the act of beautifying oneself should never lead to the neglect of one's responsibilities to Allah, the Exalted, or to others, which cannot be adequately fulfilled without acquiring and applying Islamic knowledge. Furthermore, the endeavor to enhance one's appearance should not hinder the individual from utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted. In truth, improving one's physical appearance to appear neat and presentable is neither costly nor does it require significant time or effort.

This approach to beautification extends to all aspects of life, including one's home. Provided that one steers clear of extravagance and waste, and continues to utilize the blessings they have received in ways that are pleasing to Allah, the Exalted, they are at liberty to create a comfortable environment for themselves in a balanced manner. Chapter 7 Al A'raf, verse 26:

"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment…"

But as indicated in this verse, it is important to understand that true beauty which Allah, the Exalted, loves is connected to internal beauty meaning, one's character. This beauty will endure in both worlds whereas one's outer beauty will eventually fade away with the passing of time. One should therefore prioritize obtaining this true beauty over external beauty by striving to gain and act on Islamic knowledge so that they eliminate any bad traits, such as envy, from their character and adopt good characteristics, such as generosity. This will aid one in fulfilling the rights of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, and it will aid them in fulfilling the rights of people, which includes treating others in a way one wishes people to treat them. This will lead to peace of mind on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within one's life and it will lead to the spread of peace and justice within society. Chapter 7 Al A'raf, verse 26:

"…But the clothing of righteousness - that is best…"

It is important to note, that as righteousness is connected to one's behaviour towards Allah, the Exalted, and people, it is not achieved in the way one dresses, beyond the obligatory aspects of dressing. The one who falsely believes righteousness lies in one's outward appearance will fail to obey Allah, the Exalted, and as a result they will misrepresent Islam to the outside world. This will discourage non-muslims and other muslims from accepting and acting on Islamic teachings. As it is a duty on each muslim to correctly represent Islam to the outside world, one must ensure they adopt righteousness in their character and behaviour at all times. Chapter 7 Al A'raf, verse 26:

"…But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will reflect."

Allah, the Exalted, then warns against obeying the Devil as his only goal is to misguide people and prevent them from entering Paradise, just like he had the parents of mankind expelled from Paradise through his deception. Chapter 7 Al A'raf, verse 27:

"O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts…"

The Devil desires to embarrass and disgrace people in both worlds by encouraging them to disobey Allah, the Exalted, by misusing the blessings they have been granted. As the Devil and his army cannot be seen, the only way to protect oneself from his tricks and deceptions is by learning and acting on Islamic teachings. This will ensure they avoid his tricks and strengthen their faith so that they remain firm on the obedience of Allah, the Exalted, at all times. Chapter 7 Al A'raf, verse 27:

"…Indeed, he sees you, he and his tribe, from where you do not see them…"

Nurturing a strong faith is essential, as it helps individuals stay devoted to obeying Allah, the Exalted, in every circumstance, whether in times of ease or hardship. This deep faith is cultivated through acquiring knowledge and implementing the clear guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings emphasize that genuine obedience to Allah, the Exalted, results in peace in both this life and the hereafter. Conversely, a person who lacks understanding of Islamic teachings will possess a fragile faith. Such an individual is more prone to disobey Allah, the Exalted, when their personal desires conflict with His commands, as they do not realize that placing obedience to Allah above their desires leads to tranquility in both worlds. Therefore, it is vital for one to attain certainty of faith by pursuing knowledge and adhering to Islamic principles, ensuring they remain unwavering in their obedience to Allah, the Exalted, at all times. This involves utilizing the blessings bestowed upon them in accordance with Islamic teachings. This will ensure they achieve peace of mind in both worlds, through a harmonious

mental and physical state and by appropriately prioritizing all facets of their life.

But those who choose to pursue their worldly desires and as a result, persist on disobeying Allah, the Exalted, will inevitably befriend the Devil and his allies, as their attitude and behaviour coincides with theirs. As a result, this person will sink deeper into the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical disarray, they will misplace everything and everyone within their life while neglecting to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in all areas of life, regardless of any material comforts they possess. Chapter 7 Al A'raf, verse 27:

"…Indeed, We have made the devils allies to those who do not believe."

Allah, the Exalted, has ascribed the outcome to Himself, for nothing transpires in the universe without His consent and will. However, as highlighted in the main verses being discussed, this outcome is a direct consequence of their own behavior of persisting on the disobedience of Allah, the Exalted.

Those who persist on fulfilling their worldly desires will inevitably encourage others to do the same, such as the next generation. But Allah, the Exalted,

warns people from acting like cattle who blindly follow others, as blind imitation of others in sins will never be accepted as an excuse by Him. Chapter 7 Al A'raf, verse 28:

"And when they commit an immorality, they say, "We found our fathers doing it…""

Muslims should therefore refrain from being misled by unthinking imitation of others and instead endeavor to learn and implement Islamic teachings. This approach will guarantee that they stay steadfast in the authentic teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, rather than acting like cattle that follow the views of others without question. For this reason, Islam strongly condemns the practice of blind imitation and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

The one who strives to learn and act on Islamic teachings will ensure they obey Allah, the Exalted, by correctly using the blessings He has granted them. This will assist them in attaining a harmonious equilibrium between mind and body, it will ensure they correctly place everything and everyone

within their life as they prepare for their accountability on the Day of Judgement. As a result, this behaviour will promote peace in both worlds.

In addition, when one persists on fulfilling their worldly desires, they will also obey the Devil by introducing innovations into their religious matters, innovations which allow them to fulfil their worldly desires. Chapter 7 Al A'raf, verse 28:

"And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?""

In order to avoid religious innovations one must strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The greater an individual depends on alternative sources of religious knowledge, even if these sources lead to positive outcomes, the less they will act on the two main sources of guidance, which ultimately results in misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not based on the two sources of guidance will be rejected by Allah, the Exalted. Moreover, the more one adheres to other sources of religious knowledge, the more they may begin to engage in practices that contradict the teachings of Islam. This gradual deviation is the method by which the Devil misleads individuals, step by step. For example, a person facing difficulties may be encouraged to undertake certain spiritual practices that oppose and challenge Islamic teachings. Due to their ignorance and inclination to follow alternative sources

of religious knowledge, they may easily fall prey to this deception and start performing spiritual exercises that directly contradict Islamic principles. They may even develop beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the idea that individuals or supernatural beings can control their fate, as their understanding is derived from sources other than the two primary sources of guidance. Some of these erroneous practices and beliefs represent clear disbelief, such as engaging in black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim might unknowingly lose their faith, as they often depend on alternate sources of religious knowledge. Therefore, participating in religious innovations that do not stem from the two main sources of guidance is comparable to following the Devil's path. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

When one learns and acts on the two sources of guidance they will correctly understand and implement the commands and prohibitions of Allah, the

Exalted. This will ensure they correctly use the blessings they have been granted. This will assist them in attaining a harmonious equilibrium between mind and body, aligning all facets and individuals in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behaviour will promote peace in both worlds. Chapter 7 Al A'raf, verse 29:

"Say, "My Lord has ordered justice and that you maintain yourselves [in obedience to Him] at every place [or time] of prostration, and invoke Him, sincere to Him in religion."…"

Justice ensures one fulfils the rights of Allah, the Exalted, and people, thereby causing the spread of justice and peace within society. In respect to people, justice is best achieved when one treats others how they themself desire to be treated by others. In fact, this is the very definition of a true believer according to the Hadith found in Sahih Bukhari, number 13. In respect to Allah, the Exalted, justice involves correctly using the blessings He has granted them as outlined in Islamic teachings. Just like it would be unjust to misuse the property which belongs to someone else, it would be unjust to misuse the blessings Allah, the Exalted, has created and granted a person.

Verse 29 also encourages one to maintain sincerity to Allah, the Exalted, at all times so that they only act in order to please Him. The one who acts for other reasons will not obtain any reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Chapter 7 Al A'raf, verse 29:

“Say, "My Lord has ordered justice and that you maintain yourselves [in obedience to Him] at every place [or time] of prostration, and invoke Him, sincere to Him in religion."…”

In addition, this verse encourages one to maintain their obedience to Allah, the Exalted, throughout the day and night and in every situation, not just during ritual acts of worship, such as the obligatory prayers. In fact, the one who establishes their obligatory prayers correctly will understand and fulfil this important principle. The daily prayers, being distributed throughout the day, serve as a continual reminder of the Day of Judgement and facilitate practical preparation for it, as every phase of the obligatory prayer is linked to Judgement Day. When an individual stands upright, this reflects how they will present themselves before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When they bow, it serves as a reminder of the numerous individuals who will face criticism on Judgement Day for failing to bow to Allah, the Exalted, throughout their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique also encompasses the failure to fully submit to the obedience of Allah, the Exalted, in every facet of one’s existence. When an individual prostrates during prayer, it serves as a reminder of how individuals will be called to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not prostrate properly to Him throughout their lives on Earth, which entails obeying Him in all areas of their lives, will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

When an individual kneels in prayer, it serves as a reminder of how they will be positioned before Allah, the Exalted, on the Day of Judgement, apprehensive about their ultimate judgement. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

The individual who prays while considering these elements will perform their prayers accurately. Consequently, this will guarantee that they genuinely adhere to the commands of Allah, the Exalted, during the intervals between prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

This obedience entails utilizing the blessings bestowed upon an individual in manners that are pleasing to Him, as specified in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2618, the distinction between belief and disbelief lies in establishing the obligatory prayers. Therefore, those who neglect to perform these obligatory prayers should be wary of departing from this world without their faith. It is crucial to understand that faith is akin to a plant that necessitates sustenance through acts of obedience to flourish and endure. Just as a plant deprived of sufficient nourishment, such as sunlight, will wither and perish, an individual's faith can also weaken and ultimately die if it is not sustained by acts of obedience. This represents the gravest loss.

Whether one chooses to sincerely obey Allah, the Exalted, or not, either way, all will return to Allah, the Exalted, for their accountability on Judgement Day. Chapter 7 Al A'raf, verse 29:

"…Just as He originated you, you will return [to life]."

Those who understand the test of life in this world and therefore avoid obeying the Devil and instead sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them will obtain right guidance through every situation. Chapter 7 Al A'raf, verse 30:

"A group [of you] He guided…"

This will assist them in attaining a harmonious equilibrium between mind and body, aligning all facets and individuals in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds.

Whereas, those who choose to pursue their worldly desires unchecked will inevitably befriend the Devil and his army, as they all possess the same attitude and behaviour. This person will misuse the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance,

misplacing everything and everyone within their life, and failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any worldly comforts they may enjoy. Chapter 7 Al A'raf, verse 30:

"…and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided."

They falsely believe that success and peace of mind lies in striving to fulfil their worldly ambitions and desires. One only needs to observe those who behave in this manner to determine that peace of mind does not lie in worldly success, as these people are the most drowned in stress, difficulties and mental health issues, which is a direct result of them misusing the blessings they have been granted. In order to avoid this outcome one must not assume the behaviour of the majority of people in society is the correct one, such as prioritizing their worldly ambitions and desires above all else. Just because the majority of people do something, does not mean it is the right thing. Instead, one must use their common sense and observe the choices of other people and the consequences their face and then choose the right path in life if they desire to obtain peace of mind in both worlds through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

If a person's choices in life do need lead to peace of mind, they are misguided, even if the entire society is on the same path. Whereas, the one whose choices in life lead them to peace of mind is rightly guided, even if they are alone on their path.

Chapter 7 – Al A'raf, Verses 31-53

۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ
٣١

قُلۡ مَنۡ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيٓ أَخۡرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزۡقِۚ قُلۡ هِيَ لِلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ
ٱلدُّنۡيَا خَالِصَةٗ يَوۡمَ ٱلۡقِيَٰمَةِۗ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ ٣٢

قُلۡ إِنَّمَا حَرَّمَ رَبِّيَ ٱلۡفَوَٰحِشَ مَا ظَهَرَ مِنۡهَا وَمَا بَطَنَ وَٱلۡإِثۡمَ وَٱلۡبَغۡيَ بِغَيۡرِ ٱلۡحَقِّ وَأَن تُشۡرِكُواْ بِٱللَّهِ مَا لَمۡ
يُنَزِّلۡ بِهِۦ سُلۡطَٰنٗا وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ٣٣

وَلِكُلِّ أُمَّةٍ أَجَلٞۖ فَإِذَا جَآءَ أَجَلُهُمۡ لَا يَسۡتَأۡخِرُونَ سَاعَةٗ وَلَا يَسۡتَقۡدِمُونَ ٣٤

يَٰبَنِيٓ ءَادَمَ إِمَّا يَأۡتِيَنَّكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ عَلَيۡكُمۡ ءَايَٰتِي فَمَنِ ٱتَّقَىٰ وَأَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا
هُمۡ يَحۡزَنُونَ ٣٥

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱسۡتَكۡبَرُواْ عَنۡهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٣٦

فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ بِـَٔايَٰتِهِۦٓۚ أُوْلَٰٓئِكَ يَنَالُهُمۡ نَصِيبُهُم مِّنَ ٱلۡكِتَٰبِۖ حَتَّىٰٓ إِذَا
جَآءَتۡهُمۡ رُسُلُنَا يَتَوَفَّوۡنَهُمۡ قَالُوٓاْ أَيۡنَ مَا كُنتُمۡ تَدۡعُونَ مِن دُونِ ٱللَّهِۖ قَالُواْ ضَلُّواْ عَنَّا وَشَهِدُواْ
عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ كَانُواْ كَٰفِرِينَ ٣٧

قَالَ ٱدۡخُلُواْ فِيٓ أُمَمٖ قَدۡ خَلَتۡ مِن قَبۡلِكُم مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِ فِي ٱلنَّارِۖ كُلَّمَا دَخَلَتۡ أُمَّةٞ لَّعَنَتۡ أُخۡتَهَاۖ
حَتَّىٰٓ إِذَا ٱدَّارَكُواْ فِيهَا جَمِيعٗا قَالَتۡ أُخۡرَىٰهُمۡ لِأُولَىٰهُمۡ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمۡ عَذَابٗا ضِعۡفٗا
مِّنَ ٱلنَّارِۖ قَالَ لِكُلّٖ ضِعۡفٞ وَلَٰكِن لَّا تَعۡلَمُونَ ٣٨

وَقَالَتۡ أُولَىٰهُمۡ لِأُخۡرَىٰهُمۡ فَمَا كَانَ لَكُمۡ عَلَيۡنَا مِن فَضۡلٖ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡسِبُونَ
٣٩

إِنَّ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱسۡتَكۡبَرُواْ عَنۡهَا لَا تُفَتَّحُ لَهُمۡ أَبۡوَٰبُ ٱلسَّمَآءِ وَلَا يَدۡخُلُونَ ٱلۡجَنَّةَ حَتَّىٰ يَلِجَ
ٱلۡجَمَلُ فِي سَمِّ ٱلۡخِيَاطِۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُجۡرِمِينَ ٤٠

لَهُم مِّن جَهَنَّمَ مِهَادٞ وَمِن فَوۡقِهِمۡ غَوَاشٖۚ وَكَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ ٤١

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفۡسًا إِلَّا وُسۡعَهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ
هُمۡ فِيهَا خَٰلِدُونَ ٤٢

وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلّٖ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي
هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهۡتَدِيَ لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُۖ لَقَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّۖ
وَنُودُوٓاْ أَن تِلۡكُمُ ٱلۡجَنَّةُ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ٤٣

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا فَهَلۡ وَجَدتُّم مَّا
وَعَدَ رَبُّكُمۡ حَقّٗاۖ قَالُواْ نَعَمۡۚ فَأَذَّنَ مُؤَذِّنُۢ بَيۡنَهُمۡ أَن لَّعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ٤٤

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا عِوَجٗا وَهُم بِٱلۡأٓخِرَةِ كَٰفِرُونَ ٤٥

وَبَيۡنَهُمَا حِجَابٞۚ وَعَلَى ٱلۡأَعۡرَافِ رِجَالٞ يَعۡرِفُونَ كُلَّۢا بِسِيمَىٰهُمۡۚ وَنَادَوۡاْ أَصۡحَٰبَ ٱلۡجَنَّةِ أَن
سَلَٰمٌ عَلَيۡكُمۡۚ لَمۡ يَدۡخُلُوهَا وَهُمۡ يَطۡمَعُونَ ٤٦

۞ وَإِذَا صُرِفَتۡ أَبۡصَٰرُهُمۡ تِلۡقَآءَ أَصۡحَٰبِ ٱلنَّارِ قَالُواْ رَبَّنَا لَا تَجۡعَلۡنَا مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ
٤٧

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡأَعۡرَافِ رِجَالٗا يَعۡرِفُونَهُم بِسِيمَىٰهُمۡ قَالُواْ مَآ أَغۡنَىٰ عَنكُمۡ جَمۡعُكُمۡ وَمَا
كُنتُمۡ تَسۡتَكۡبِرُونَ ٤٨

أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمۡتُمۡ لَا يَنَالُهُمُ ٱللَّهُ بِرَحۡمَةٍۚ ٱدۡخُلُواْ ٱلۡجَنَّةَ لَا خَوۡفٌ عَلَيۡكُمۡ
وَلَآ أَنتُمۡ تَحۡزَنُونَ ٤٩

وَنَادَىٰٓ أَصۡحَٰبُ ٱلنَّارِ أَصۡحَٰبَ ٱلۡجَنَّةِ أَنۡ أَفِيضُواْ عَلَيۡنَا مِنَ ٱلۡمَآءِ أَوۡ مِمَّا
رَزَقَكُمُ ٱللَّهُۚ قَالُوٓاْ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلۡكَٰفِرِينَ ٥٠
ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمۡ لَهۡوٗا وَلَعِبٗا وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ
نَنسَىٰهُمۡ كَمَا نَسُواْ لِقَآءَ يَوۡمِهِمۡ هَٰذَا وَمَا كَانُواْ بِـَٔايَٰتِنَا
يَجۡحَدُونَ ٥١

وَلَقَدۡ جِئۡنَٰهُم بِكِتَٰبٖ فَصَّلۡنَٰهُ عَلَىٰ عِلۡمٍ هُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ ٥٢

هَلۡ يَنظُرُونَ إِلَّا تَأۡوِيلَهُۥۚ يَوۡمَ يَأۡتِي تَأۡوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبۡلُ قَدۡ
جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشۡفَعُواْ لَنَآ أَوۡ نُرَدُّ فَنَعۡمَلَ غَيۡرَ
ٱلَّذِي كُنَّا نَعۡمَلُۚ قَدۡ خَسِرُوٓاْ أَنفُسَهُمۡ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٥٣

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

Say, "Who has forbidden the adornment of [from] Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believed during the life of this world, exclusively [for them] on the Day of Resurrection." Thus do We detail the verses for a people who know.

Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."

And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].

O children of Adam, if there come to you messengers from among you relating to you My verses [scriptures and laws], then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve.

But the ones who deny Our verses and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally.

And who is more unjust than one who invents about Allah a lie or denies His signs? Those will attain their portion of the decree until, when Our messengers [angels] come to them to take them in death, they will say, "Where are those you used to invoke besides Allah?" They will say, "They have departed from us," and will bear witness against themselves that they were disbelievers."

"[Allah] will say, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them, "Our Lord, these had misled us, so give them a double punishment of the Fire." He will say, "For each is double, but you do not know.

And the first of them will say to the last of them, "Then you had not any favor over us, so taste the punishment for what you used to earn."

Indeed, those who deny Our signs and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [never]. And thus do We recompense the criminals.

They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.

But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally.

And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."

And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers.

Who averted [people] from the way of Allah and sought to make it [seem] deviant while they were, concerning the Hereafter, disbelievers."

And between them [people of Hell and Paradise] will be a partition [wall], and on [its] elevations are men who recognize all by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely.

And when their eyes are turned toward the companions of the Fire, they say, "Our Lord, do not place us with the wrongdoing people."

And the companions of the Elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering and [the fact] that you were arrogant.

Are these [people of Paradise] the ones whom you [inhabitants of Hell] swore that Allah would never offer them mercy?" Enter Paradise, [O people of the Elevations]. No fear will there be concerning you, nor will you grieve.

And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers.

Who took their religion as distraction and amusement and whom the worldly life deluded." So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our signs.

And We had certainly brought them a Book which We detailed by knowledge - as guidance and mercy to a people who believe.

Do they await except its result? The Day its result comes, those who had ignored it before will say, "The messengers of our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do other than what we used to do?" They will have lost themselves, and lost from them is what they used to invent."

Discussion on Verses 31-53

Even though people are the slaves of Allah, the Exalted, unlike worldly masters, He does not treat them in a degraded way. In fact, Allah, the Exalted, honoured His slaves by granting them countless blessings. Chapter 17 Al Isra, verse 70:

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”

As a result, a person is not expected to appear like a worldly slave: degraded, humiliated and poor. Chapter 7 Al A’raf, verse 31:

“O children of Adam, take your adornment at every masjid…”

As Islam promotes balance, it does not oppose individuals enhancing their appearance. Muslims are encouraged to invest time, energy, and resources into appearing presentable, as this can be viewed as a duty towards their bodies. This concept is reinforced by a Hadith found in Sahih Bukhari, number 5199. Nevertheless, the key difference between participating in this

practice and acting in a way that is disliked or even sinful lies in the risk of excess, waste, or extravagance in the quest for personal beauty. A helpful guideline is that the process of beautifying oneself should never result in neglecting one's obligations to Allah, the Exalted, or to others, which cannot be properly fulfilled without gaining and applying Islamic knowledge. Additionally, the pursuit of enhancing one's appearance should not prevent the individual from using the blessings granted to them in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. In reality, improving one's physical appearance to look tidy and presentable is neither expensive nor does it demand a great deal of time or effort.

This method of enhancing beauty applies to every facet of life, including one's residence. As long as one avoids excess and wastefulness, and continues to make use of the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings, they are free to cultivate a comfortable living space for themselves in a balanced way.

But it is crucial to recognize that the true beauty cherished by Allah, the Exalted, is linked to inner beauty, which refers to one's character. This form of beauty will persist in both worlds, while external beauty will inevitably diminish over time. Therefore, one should focus on acquiring this genuine beauty rather than seeking external beauty by striving to learn and implement Islamic knowledge. This effort will help eliminate negative traits, such as envy, from one's character and encourage the adoption of positive qualities, like generosity. Such actions will assist in fulfilling the rights of Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them as per Islamic teachings, and will also help in fulfilling the rights of others, which entails treating people as one wishes to be treated. Ultimately, this approach will foster individual peace of mind by achieving a harmonious mental and

physical state and by properly organizing all aspects of one’s life and it will lead to the promotion of peace and justice within the community. Chapter 7 Al A’raf, verse 26:

“…But the clothing of righteousness - that is best…”

It is crucial to understand that righteousness is linked to how one behaves towards Allah, the Exalted, and others. It is not determined by one's attire, aside from the mandatory aspects of dressing. Those who mistakenly think that righteousness is based on external appearance will ultimately disobey Allah, the Exalted, leading to a misrepresentation of Islam to the broader community. This misrepresentation can deter both non-Muslims and fellow Muslims from embracing and practicing Islamic principles. Since it is the responsibility of every Muslim to accurately portray Islam to the outside world, it is essential to cultivate righteousness in one's character and conduct consistently.

Allah, the Exalted, then warns against acting on religious innovations with a specific example, as balance in all aspects of life is only obtained through Islamic teachings. Chapter 7 Al A’raf, verses 31-32:

“…and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?"

Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.”

It is therefore vital for one to adhere strictly to the two sources of guidance at all times: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other forms of religious knowledge. The more an individual relies on alternative sources of religious knowledge, even if these lead to positive actions, the less they will act on the two primary sources of guidance, ultimately resulting in misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more one follows other sources of religious knowledge, the more they may start to engage in practices that contradict the teachings of Islam. This is how the Devil misleads individuals, gradually. For instance, a person encountering challenges may be advised to undertake certain spiritual practices that oppose and challenge Islamic teachings. If this individual is ignorant and has a tendency to follow alternative sources of religious knowledge, they may easily fall into this trap and start performing spiritual exercises that directly contradict Islamic teachings. They may even begin to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the notion that people or supernatural beings can dictate their fate, as their understanding is derived from sources other than the two primary sources of guidance. Some of these misguided beliefs and practices are outright disbelief, such as engaging in black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may lose their faith without being aware of it, as they often rely on various sources of religious knowledge. This is why engaging in religious innovations that are not based on the two primary sources of guidance is akin to following the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 7 Al A’raf, verse 32:

“Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection."…”

An aspect of avoiding religious innovations is to avoid making lawful things in Islam unlawful and by extension, making unlawful things in Islam, lawful.

Sadly, due to ignorance, many muslims behave in this manner as they make things lawful and unlawful according to their desires, fashion and culture. The one who behaves in this manner is committing an act of disbelief as no one has the right to make things lawful or unlawful in Islam other than Allah, the Exalted, and His representatives on Earth, the Holy Prophets, peace be upon them. Chapter 16 An Nahl, verse 116:

“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allāh. Indeed, those who invent falsehood about Allāh will not succeed.”

One must therefore avoid this attitude by strictly adhering to the things which Allah, the Exalted, has made lawful and avoiding the things He has made unlawful, even if this behaviour contradicts their desires or the desires of other people. The one who fails to behave in this manner will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Chapter 7 Al A’raf, verse 32:

“…Thus do We detail the verses for a people who know.”

Chapter 7 Al A’raf, verse 32:

“Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection."…”

In general, since Allah, the Exalted, is the sole Creator of the universe and everything in it, He is the only One who truly understands what is beneficial for an individual and what is harmful, even if this is not immediately apparent to them. For instance, numerous detrimental impacts of alcohol on both the body and mind have only recently been uncovered through scientific studies, despite the fact that Allah, the Exalted, forbade it more than 1400 years ago.

Furthermore, a Muslim is required to make an effort to earn and consume what is pure and nutritious. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith recorded in Jami At Tirmidhi, number 2380, that an individual should divide their stomach into three parts: one-third for food, one-third for drink, and the final third for air. This is best accomplished by stopping eating and drinking before feeling completely full, allowing them to accept invitations to additional meals without indicating that they have already eaten. Since overeating and unhealthy eating habits can lead to numerous mental and physical issues, those who maintain a balanced and healthy diet, as outlined by Islam, will make significant progress towards achieving a harmonious state of mind and body, ultimately resulting in peace of mind. In contrast, those who do not eat in a balanced and healthy manner, and who even consume what is unlawful,

will experience an unbalanced mental and physical condition, leading to various mental and physical ailments.

In Islam, only a limited number of actions are deemed unlawful, specifically those where the harm surpasses any perceived advantages. For instance, prior to the prohibitions on alcohol and gambling, Allah, the Exalted, highlighted this principle by declaring that the harm associated with these activities outweighs any potential benefits. This is evident to anyone with common sense. Chapter 2 Al Baqarah 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people…””

The principles of Islam exist solely for the benefit of individuals. Allah, the Exalted, does not derive any advantage or suffer any detriment from the compliance or noncompliance of people. Chapter 60 Al Mumtahanah, verse 6:

“…And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.”

Thus, it is essential for individuals to embrace and implement the teachings of Islam for their own well-being and advantage. This entails utilizing the blessings bestowed upon them in manners that are pleasing to Allah, the Exalted, as specified in Islamic teachings. Such adherence is the key to achieving peace of mind and success in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

If one fails to adopt the correct behaviour, the material possessions they hold will turn into a source of suffering, anxiety, and difficulties for them in both worlds, as they chased after things that only caused them harm both physically and mentally. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Individuals should therefore emulate the wise patient who heeds and follows the guidance of their physician, understanding that it is in their best interest, despite being given unpleasant medications and a rigorous dietary regimen. Chapter 7 Al A’raf, verse 33:

“Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."”

Immorality may specifically denote fornication. Consequently, this verse cautions against any actions that could result in engaging in fornication.

Muslims must exercise caution to avoid becoming involved in unlawful relationships. To begin with, they should focus on lowering their gaze. This does not mean they should always look at the ground, but rather that they

should avoid unnecessary glances, particularly in public spaces. They ought not to stare at others and should demonstrate respect towards the opposite gender. Just as a Muslim would find it disrespectful if someone were to stare at their sister or daughter, they should extend the same courtesy by not staring at other people's sisters and daughters. Chapter 24 An Nur, verse 30:

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them…”

Muslims are encouraged to refrain from being alone with individuals of the opposite gender unless they are unmarriable relatives. This guidance comes from the Holy Prophet Muhammad, peace and blessings be upon him, as stated in a Hadith from Sahih Bukhari, number 1862.

It is essential for Muslims to maintain modesty in both dress and behaviour. Wearing modest clothing helps to deter unwanted attention from others, while modest conduct aids in avoiding situations that could lead to unlawful relationships, such as unnecessary interactions with the opposite gender.

Understanding the advantages of avoiding unlawful relationships serves as a protective measure. For example, the Holy Prophet Muhammad, peace and blessings be upon him, has assured Paradise to those who safeguard

their speech and maintain their chastity. This is corroborated by a Hadith found in Jami At Tirmidhi, number 2408.

Fearing the repercussions of engaging in unlawful relationships can assist a Muslim in steering clear of them. For instance, during the act of fornication, a person's faith departs from them. This is mentioned in a Hadith from Sunan Abu Dawud, number 4690. Consequently, one should be concerned that their faith may not return if they indulge in fornication.

In reality, a Muslim does not need to pursue unlawful relationships, as Islam advises marriage. Those who are unable to marry should engage in frequent fasting, as this aids in controlling one's desires and behaviours. This advice is found in a Hadith in Sahih Muslim, number 3398.

In general, Allah, the Exalted, encourages marriage and forbids unlawful relationships. When a couple lacks genuine commitment, similar to that of a married couple, any real challenges they face will result in greater emotional strain, as they will not adequately support one another. Transitioning between various relationships throughout life can adversely affect mental health. It is not surprising that individuals who experience breakups often seek counselling. They are likely to encounter mental health issues, such as depression, more frequently than those who refrain from such relationships. Additionally, individuals recognized in society for having multiple partners are less likely to find a compatible spouse who can fulfil their rights. This is due to the fact that a person with a history of numerous partners may develop a loose and undesirable character, which is unappealing to those in search of a serious commitment like marriage. This scenario only exacerbates the

emotional stress for those who have had many partners. In casual relationships, partners frequently lack mental alignment. One individual typically takes the relationship more seriously, desiring to settle down, while the other does not share the same vision for the future. When this disparity in perspective becomes evident, it can result in lasting emotional trauma for the more invested partner. Conversely, a married couple is aligned from the outset regarding their long-term commitment to one another. A married couple is devoted to each other in all circumstances, whether planned or unplanned, such as having children. This level of commitment is seldom observed among typical couples. Being in a relationship can mislead someone into believing they fully comprehend their partner, leading to grievances about changes after marriage. In truth, the partners frequently remain the same; instead, it is the dynamics and pressures of the relationship that have evolved. This misconception can lead to challenges for couples who were previously together before marriage. Even living together prior to marriage does not eliminate these concerns. Furthermore, it is widely recognized that issues with a partner can greatly affect other aspects of life. For example, numerous young individuals abandon their education simply because they find it difficult to encounter their former partner on a daily basis. Given that marriage signifies a deep connection and commitment between two people, couples are less inclined to part ways over minor issues that typically lead to breakups among ordinary couples.

Furthermore, one should not be deceived by the superficial nature of an unlawful relationship, believing it poses no threat to themselves or society as a whole. Due to a lack of understanding, short-sightedness, and emotional instability, individuals may mistakenly perceive extramarital relationships as innocuous, ignoring the deeper issues that can negatively affect them and others. A Muslim involved in an unlawful relationship may be tempted to engage in further sinful actions with their partner over time. Given that managing emotions can be challenging and sins like fornication have become prevalent in many cultures, an unmarried couple may easily fall into

these transgressions. This can result in various other problems for them and society, such as unintended pregnancies and the trivialization of other major sins in Islam. Additionally, even if one refrains from committing other major sins within their unlawful relationship, such as fornication, their emotions may obscure their judgment, leading them to marry their partner without realizing that they may not be a compatible match, despite seeming like a good partner. As previously noted, this is because the pressures and responsibilities of marriage, such as fulfilling the rights of one’s spouse and children, change the dynamics of the relationship, often resulting in marital challenges. This is why married couples who were together prior to marriage frequently assert that their behavior shifts after marriage. Moreover, regardless of how much time one spends with their partner, they will never comprehend their character as thoroughly as a married couple understands each other. Hidden negative traits in both partners will surface after marriage, leading to additional complications in the relationship.

A fact that is frequently overlooked by individuals in an unlawful relationship is that being a good partner does not ensure that one will also be a good spouse or parent. This is due to the fact that distinct qualities are required to excel as a spouse and parent, in contrast to those needed to be a good partner. A person may, driven by their feelings for their partner, neglect the significance of marrying someone who possesses piety, as such individuals are the only ones capable of upholding the rights of their spouse and children and refraining from causing harm, even in moments of anger. Conversely, a person who lacks piety is unlikely to honor the rights of their spouse or children and may inflict harm upon them, particularly when they are upset. Those who are in a unlawful relationship may overlook this vital consideration and ultimately marry their partner based solely on emotions, even if that individual lacks piety. Feelings such as love can obscure a person's view of the negative characteristics of their beloved. This caution is highlighted in a Hadith recorded in Sunan Abu Dawud, number 5130.

Furthermore, individuals who adopt an immoral lifestyle and engage with multiple partners tend to attract others who share similar characteristics. These individuals often aim to take advantage of them, prioritizing their own needs while neglecting their partner's rights, even within the bounds of marriage. In times of conflict, they might resort to verbal insults, comparing their partner to a prostitute because of past indiscretions. Although apologies may be offered afterward, such derogatory remarks can inflict deep emotional scars that may be more damaging to mental health than physical abuse. Those who allow immoral individuals into their lives, due to their own lax morals, face an increased likelihood of suffering physical abuse from their partner or spouse. As the superficial qualities that initially drew their partner, such as attractiveness, diminish, the immoral partner may seek out new relationships. This behavior significantly contributes to the prevalence of infidelity among immoral individuals, who may perceive their partner as a temporary possession, akin to a car that is eventually replaced. The emotional repercussions of such actions are severe. Additionally, if the couple have children, those children may also express verbal aggression towards their parents, especially the mother, making derogatory comparisons to a prostitute based on the parents' past actions. The emotional trauma inflicted by a child on a parent is challenging to overcome. In contrast, a person of good character tends to attract kind and decent individuals into their life. These individuals, whether partners or spouses, will respect their rights, and any verbal abuse they encounter will be dismissed, as all parties recognize the falsehood of the insults. If this couple has children, those children are more likely to show respect towards both parents, reflecting their good and honorable character.

In addition, children who are unexpectedly born from unlawful relationships can create additional pressure, frequently resulting in a separation, as the

parents may be reluctant to accept the responsibility of parenting. This leads to a fractured home for the child, devoid of the support and guidance from both parents, which can create problems for all parties involved. It is widely recognized that a significant number of young individuals who partake in criminal activities, affiliate with gangs, or become victims of sexual exploitation and domestic abuse originate from broken homes. Properly raising a child when one is eager to have a child is quite difficult; thus, one can only fathom the emotional strain of parenting a child that was not planned. This adversely affects the child's development and often leads to the aforementioned challenges. The pressure may compel the single parent to consider fostering or adoption, which typically has detrimental long-term consequences for the child, some of which have been previously highlighted. This further increases the chances of the child becoming misguided.

The negative aspects of unlawful relationships are often overlooked by those who are emotional or ignorant, even if these relationships appear harmless. Engaging in such relationships is similar to consuming a meal that looks appealing but is actually poisoned. Since this poison is hidden, one must rely on someone knowledgeable about it and trust their advice to avoid consuming the seemingly delectable meal, even if it contradicts their desires. Allah, the Exalted, is aware of everything, particularly the concealed dangers in actions and relationships, so His guidance should be adhered to, even when it clashes with personal wishes. This is akin to a wise patient who heeds their doctor's medical recommendations, recognizing that it is for their own good, even when it involves unpleasant treatments and a strict diet. Just as this wise patient will achieve good mental and physical health, so too will the individual who accepts and follows Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge required to help a person attain a balanced mental and physical state and to appropriately position everything and everyone in their life. The understanding of human mental and physical conditions that society possesses will never be adequate to achieve this objective, despite extensive research, as they

cannot tackle every challenge a person may face in life, nor can their guidance prevent all forms of mental and physical stress due to their limited knowledge, experience, and foresight, as well as biases. Allah, the Exalted, alone possesses this knowledge, which He has imparted to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes those who adhere to Islamic teachings by effectively utilizing the blessings they have received, in contrast to those who do not.

Allah, the Exalted, addressed these various branch issues by concentrating on the primary concern, which is the prohibition of unlawful relationships and the encouragement of marriage. This enables a couple to genuinely commit to each other and their offspring.

By addressing marriage, divorce, widows, and children in the Holy Quran, Allah, the Exalted, has laid the groundwork for a flourishing society. When family members, whether cohabiting or apart, honor each other’s rights and create a stable and happy environment for their children, it generates a positive ripple effect within the community. Conversely, when a family is discontent and disregards each other’s rights, it results in a negative ripple effect that permeates the community.

Throughout history, many philosophers have emerged, advising on the challenges encountered by both individuals and society. Nevertheless, their proposed solutions frequently concentrate on specific issues, resulting in limited advantages. In contrast, Allah, the Exalted, tackles core issues that

affect both individuals and society, offering clear direction for attaining success in this life and the afterlife. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things and as guidance and mercy…”

But only those who effectively utilize the intelligence bestowed upon them will comprehend the profound wisdom present in the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

“Thus does Allāh make clear to you His verses that you might use reason.”

Chapter 7 Al A’raf, verse 33:

“Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin…"”

Sins are divided into minor and major categories. Over time, different definitions have emerged to explain what qualifies as a major sin. A simple

classification suggests that any sin for which the Islamic authorities are directed to enforce punishment is classified as a major sin. Furthermore, if a sin is linked to Hellfire, the anger of Allah, the Exalted, or His curse, it is considered a major sin. For example, backbiting is viewed as a major sin due to its condemnation in the Holy Quran. Chapter 104 Al Humzah, verse 1:

“Woe to every backbiter, slanderer.”

Some people believe that there are only seven significant sins mentioned in a Hadith found in Sahih Bukhari, number 2766. However, they fail to recognize that while these seven are indeed significant, it does not mean they are the only ones. In fact, there are other Hadiths that point out additional major sins, such as disobeying one's parents. This specific Hadith is located in Sahih Bukhari, number 6273. The seven significant sins listed in the aforementioned Hadith include: polytheism, magic, the murder of an innocent person, engaging in usury, taking the property of orphans, fleeing from a battlefield, and wrongfully accusing an innocent woman of adultery.

Moreover, it is important to understand that in Islam, when a person repeatedly commits minor sins, they are viewed as major sins.

Major sins can only be forgiven through sincere repentance, whereas minor sins might be pardoned by avoiding major sins and participating in righteous deeds. Chapter 4 An Nisa, verse 31:

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins…”

Genuine repentance requires experiencing remorse, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, provided it does not create additional problems. It is vital to earnestly vow not to repeat the same or a similar sin and to rectify any rights infringed upon concerning Allah, the Exalted, and others. They should continue to faithfully obey Allah, the Exalted, by properly using the blessings He has granted them, as outlined in Islamic teachings.

Muslims should make every effort to steer clear of all types of sin, no matter how small, since one of the Devil's strategies is to persuade Muslims to dismiss minor sins. It is important to remember that mountains are made up of tiny stones.

Chapter 7 Al A’raf, verse 33:

“Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and transgression without right…””

Transgression in respect to Allah, the Exalted, involves misusing the blessings He has granted them. Consequently, they will find themself in an unbalanced mental and physical condition, they will misplace everything and everyone within their life, and they will struggle to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience worldly pleasures. As Allah, the Exalted, created and provided every blessing one possesses, it is only fair and just for them to use it according to His commands. Just like a person who misuses the property of another would be called a transgressor so is the person who misuses the blessings Allah, the Exalted, has created and granted to them.

Transgression in respect to people involves failing to fulfil their rights according to the teachings of Islam. This will ultimately lead to wronging others. As Islam is a complete code of conduct it encompasses the rights of Allah, the Exalted, and people. One without the other will not lead to peace of mind and success in both worlds. In fact, the one who wrongs others will face justice on Judgement Day. The oppressor will be forced to transfer their virtuous deeds to their victims, and if needed, they will carry the burden of their victim's sins until justice is established. This could lead to the oppressor facing damnation in Hell on Judgement Day, irrespective of their compliance with the rights of Allah, the Exalted. This important warning is highlighted in a Hadith from Sahih Muslim, number 6579.

In addition, the one who transgresses the rights of Allah, the Exalted, will inevitably obey other things in His disobedience. Chapter 7 Al A’raf, verse 33:

“Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority…"”

When individuals yield to various influences, such as people, social media, fashion, culture, and their employers, they inevitably become subservient to these forces. Balancing multiple and often unreasonable demands from these entities results only in stress, as it is impossible to meet the expectations of all due to their erratic nature. Similar to an employee with several supervisors who struggles to fulfill everyone's requirements, those who turn away from the servitude of Allah, the Exalted, will find themselves overwhelmed by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals will face sadness, isolation, depression, and even suicidal thoughts, as their efforts to satisfy their worldly masters fail to provide the fulfillment they desire. This essential truth is evident to anyone, regardless of their educational background. However, if one wishes to evade this fate and instead attain peace of mind by achieving a balanced mental and physical state and by appropriately prioritizing everything and everyone in their life, they must sincerely submit to Allah, the Exalted, in every circumstance by correctly utilizing the blessings He has bestowed upon them, as emphasized in Islamic teachings.

For one to correctly obey Allah, the Exalted, they must learn and act on Islamic knowledge. Ignorance of Islamic knowledge will only encourage them to adopt false beliefs about Allah, the Exalted. Chapter 7 Al A’raf, verse 33:

“Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."”

To prevent the development of a misguided perception of Allah, the Exalted, it is crucial to explore His divine attributes and names as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Gaining this understanding nurtures a proper belief in Allah, the Exalted, and promotes genuine obedience by making use of the blessings He has granted them in accordance with Islamic principles. On the other hand, a lack of knowledge regarding the divine attributes and names of Allah, the Exalted, can lead to incorrect beliefs that may result in disobedience, such as wishful thinking. For example, an individual who recognizes that Allah, the Exalted, is All-Forgiving will diligently seek to obey Him, with the hope of receiving His forgiveness for their sins. Conversely, a person who does not accurately grasp the essence of the forgiveness of Allah, the Exalted, may persist in disobedience, mistakenly believing they will be forgiven regardless of their actions.

Chapter 7 Al A’raf, verse 33:

“Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you

associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.""

Individuals must therefore embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should act like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even if it involves taking unpleasant medications and adhering to a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and follows Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. The understanding of human mental and physical conditions that society possesses will never suffice to reach this goal, despite extensive research, as it cannot resolve every challenge a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure that one correctly organizes everything and everyone in their life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. Although, in many instances, patients may not grasp the scientific principles behind the medications prescribed to them and thus blindly trust their doctor, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impact on their lives. He does not require people to accept Islamic teachings blindly; rather, He desires that they acknowledge its veracity through its clear evidence. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Whether one adopts the right conduct or not, either way all people will face the consequences of their actions in both worlds. Chapter 7 Al A’raf, verse 34:

“And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].”

In addition, an individual who misuses the blessings they have received should not be deceived into thinking that just because they have not faced punishment yet, or have not acknowledged any consequences, it implies they will escape punishment entirely. In this life, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will turn into sources of stress. If they continue to disobey Allah, the Exalted, they will misattribute their stress to the wrong people and things in their lives, such as their spouse. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who continue to misuse their blessings, like the wealthy and famous, despite their apparent enjoyment of worldly pleasures. Therefore, one must avoid this outcome by sincerely obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds. Chapter 7 Al A'raf, verse 35:

"O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve."

To attain peace of mind, individuals are encouraged to reform their intentions, speech, and actions. They should adjust their intentions to act solely for the purpose of pleasing Allah, the Exalted, as acting for any other

motive will prevent them from receiving reward in both worlds. This warning is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. Additionally, they must reform their speech by either speaking positively or choosing silence. Lastly, they should reform their actions by properly utilizing the blessings they have received, as prescribed in Islamic teachings. This method will assist individuals in achieving a balanced mental and physical state, enabling them to effectively prioritize their relationships and responsibilities while preparing for their accountability on the Day of Judgement. As a result, this behavior will cultivate peace in both worlds.

However, since Allah, the Exalted, does not require perfection, if one commits a sin, they simply need to sincerely repent and remain steadfast in their obedience to Allah, the Exalted. True remorse involves feeling guilt, genuinely seeking forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not lead to further complications. It is crucial to make a sincere promise to avoid repeating the same or similar offenses and to rectify any rights that have been violated concerning Allah, the Exalted, and others. Moreover, one should continually endeavor to obey Allah, the Exalted, by properly utilizing the blessings He has granted, in line with Islamic principles.

Chapter 7 Al A’raf, verse 35:

“…then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve.”

It is crucial to recognize that this does not suggest a person will be devoid of difficulties in life, as that would go against the very essence of the purpose of life in this world. Instead, this verse illustrates that individuals who sincerely obey Allah, the Exalted, by correctly using the blessings granted to them in accordance with Islamic teachings, will be granted the mental strength to face life's hardships and adversities, ultimately attaining peace in both this life and the afterlife.

In addition, as both fearing Allah, the Exalted, and reforming one’s character are practical things, a declaration of faith in Islam without actions is not good enough. In fact, as warned in the next verse, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions, by correctly using the blessings they have been granted as outlined in Islamic teachings, is in a great danger of leaving this world without their faith. Chapter 7 Al A’raf, verse 36:

“But the ones who deny Our verses and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally.”

It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can a person's faith diminish and die if it is not sustained by acts of obedience. This represents the most significant loss.

One must therefore avoid adopting an arrogant attitude whereby they reject the clear proofs of Islam, as they contradict their desires. Individuals should conduct themselves like a wise patient who acknowledges and follows their doctor's medical guidance, understanding that it is in their best interest, despite being given unpleasant medications and a rigorous dietary regimen. Just as this wise patient will attain optimal mental and physical well-being, so too will a person who embraces and implements Islamic principles. This is due to the fact that Allah, the Exalted, is the sole Entity possessing the knowledge necessary to help a person attain a harmonious mental and physical condition and to appropriately position everything and everyone in their life. But if one fails to understand this truth and instead ignores Islamic teachings, as it contradicts their desires, they will inevitably persist on the disobedience of Allah, the Exalted, by misusing the blessings He has granted them. Chapter 7 Al A'raf, verse 37:

"And who is more unjust than one who invents about Allah a lie or denies His verses?..."

In fact, the one who persists on acting on their desires will innovate things within their faith in order to fulfil their worldly desires, thereby attributing lies to Allah, the Exalted. One must avoid this attitude by strictly adhering to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoiding all other types of religious knowledge. The more an individual depends on alternative sources of religious knowledge, even if these lead to beneficial actions, the less they will act upon the two main sources of guidance, which can ultimately lead to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in

Sunan Abu Dawud, number 4606, that any matter not based on the two sources of guidance will be rejected by Allah, the Exalted. Additionally, the more one adheres to other sources of religious knowledge, the more they may begin to engage in practices that contradict the teachings of Islam. This is how the Devil gradually misleads individuals. For example, a person facing difficulties may be encouraged to perform certain spiritual practices that oppose and challenge Islamic teachings. If this person is unaware and tends to follow alternative sources of religious knowledge, they may easily fall into this trap and start engaging in spiritual exercises that directly contradict Islamic teachings. They may even begin to develop beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the idea that individuals or supernatural beings can control their destiny, as their understanding comes from sources other than the two primary sources of guidance. A Muslim may therefore unknowingly lose their faith, as they frequently act upon on other sources of religious knowledge.

An individual who fails to take advantage of the blessings they have received should not be deceived into thinking that just because they have not faced consequences yet, or have not recognised any punishment, it implies they will escape punishment entirely. Chapter 7 Al A’raf, verse 37:

“…Those will attain their portion of the decree until when Our messengers come to them to take them in death…”

In this world, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. As a result, various elements within their life, such as

family, friends, career, and wealth, will become sources of stress. Should they continue to disobey Allah, the Exalted, they will misplace the blame for their stress onto the wrong individuals and aspects of their lives, including their spouse. By removing these positive influences from their lives, they will only worsen their mental health challenges, potentially leading to depression, substance abuse, and even thoughts of suicide. This situation becomes clear when one observes individuals who consistently misuse the blessings they have been granted, like the affluent and famous, despite their visible enjoyment of material luxuries. If this individual does not repent and change their ways, they will continue to disobey Allah, the Exalted, by yielding to other influences, such as their desires, people, social media, fashion, and culture. Consequently, these influences will not provide them with peace of mind in this life and will abandon them in their time of need. Chapter 7 Al A’raf, verse 37:

“…Those will attain their portion of the decree until when Our messengers come to them to take them in death, they will say, "Where are those you used to invoke besides Allah?" They will say, "They have departed from us," and will bear witness against themselves that they were disbelievers.”

As discussed earlier, it is vital for muslims to avoid this attitude as persisting on obeying other things in the disobedience of Allah, the Exalted, may result in them leaving this world without their faith. It is crucial to recognize that faith resembles a plant that requires sustenance from acts of obedience in order to thrive and endure. Just as a plant that lacks vital components such as sunlight will perish, an individual's faith can diminish and die if it is not supported by obedient deeds. Chapter 7 Al A’raf, verse 38:

“[Allah] will say, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them "Our Lord, these had misled us, so give them a double punishment of the Fire…"”

One must avoid blindly following others, as following the majority behaviour within society often leads to the disobedience of Allah, the Exalted. When one observes that a significant portion of society disregards Islamic teachings, they may come to the conclusion that the actions of the majority are inherently correct, leading them to follow suit without any critical thought or reflection. In reality, the consensus of the majority is not always accurate. Historical evidence has consistently demonstrated that widely held beliefs can be proven incorrect with the advent of new information and understanding, such as the once prevalent misconception that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority's views, as this often leads to misguided decisions in both worldly and religious matters. Instead, individuals ought to utilize the reasoning and intellect granted to them to assess each situation based on knowledge and evidence, enabling them to make well-informed choices, even if these choices differ from the dominant opinions of the majority. Indeed, Islam strongly admonishes against the practice of blindly following others in religious matters for this very reason, and thus encourages Muslims to learn and act upon Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

But if one fails to avoid blindly following others, then no excuses will be accepted from, nor will the punishment be reduced for them, as they were provided with the ability to think and make their own decisions in life. Chapter 7 Al A’raf, verses 38-39:

“…the last of them will say about the first of them "Our Lord, these had misled us, so give them a double punishment of the Fire. He will say, "For each is double, but you do not know." And the first of them will say to the last of them, "Then you had not any favor over us, so taste the punishment for what you used to earn."”

One must therefore avoid this outcome by basing all their decisions, whether worldly or religious, on evidence and knowledge and avoid blindly imitating others. This will ensure they obtain right guidance in every situation. But if one chooses to behave like cattle and blindly imitate others, then they will adopt the arrogant attitude of others who reject the clear teachings of Islam as it contradicts their desires. This attitude will encourage them to persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, they will misplace everything and everyone within their life, and they will fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they may enjoy. Chapter 7 Al A’raf, verse 40:

“Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle. And thus do We recompense the criminals.”

Being arrogant towards Islamic teachings also causes one to believe things that contradict Islamic teachings, such as adopting wishful thinking in respect to Judgement Day. This person will falsely believe they will avoid punishment on Judgement Day, by adopting wishful thinking in respect to the mercy of Allah, the Exalted. Chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

Wishful thinking involves a continual neglect of the commands of Allah, the Exalted, while expecting His mercy and forgiveness in this life and the afterlife. This mindset has no value in Islam. On the other hand, true hope requires a committed adherence to obedience of Allah, the Exalted, which involves using the blessings one has been granted in line with Islamic teachings, followed by a genuine hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is explained in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is crucial to understand this difference and to nurture authentic hope in the mercy and forgiveness of Allah, the Exalted, avoiding wishful thinking, as the latter will not yield any benefit in this life or the next. If one fails to differentiate between the two correctly, they will inevitably adopt wishful thinking and persist on disobeying

Allah, the Exalted, by misusing the blessings they have been granted. Chapter 7 Al A'raf, verse 41:

"They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers."

But those who correctly differentiate between the two will adopt real hope in the mercy of Allah, the Exalted. As a result, they will correctly use the blessings they have been granted. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds. Chapter 7 Al A'raf, verse 42:

"But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally."

Allah, the Exalted, makes it clear in this verse that obtaining peace of mind in both worlds is obtainable by every single person, as He does not assign a duty to a person beyond their ability to fulfil. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

Consequently, individuals have no justifications if they do not genuinely adhere to the commands of Allah, the Exalted. It is essential to discard the complacent mindset of asserting that they are doing their utmost when it is evident that they are not. If they truly were, they would certainly fulfil all the responsibilities expected of them. Thus, one must embrace the correct mindset, as they will be answerable in both worlds and no excuses will be tolerated. Chapter 2 Al Baqarah, verse 286:

“…It [i.e. the soul] will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned…”

As Paradise is beyond perfection in every way, any negative feelings between the people of Paradise will be removed so that they are united in enjoying the blessings of Paradise, forever. Chapter 7 Al A’raf, verse 43:

“And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers…”

In general, during a person's youth, the absence of significant responsibilities and the shared experience of a common daily routine, like attending the same school, allows individuals to develop strong and intimate relationships with others, such as siblings and friends. However, as time progresses and people's responsibilities grow and vary, along with changes in their daily schedules, they begin to adopt different traits. This shift can lead to a weakening of their connections, and in some instances, they may become quite estranged from each other.

This phenomenon is frequently seen in households with numerous siblings or among friends. It is crucial to recognize that Allah, the Exalted, has designed each individual with a distinct life path, which varies from others. This illustrates His boundless power. With billions of people, no two journeys are identical. The variations in these paths are the primary reason individuals grow apart. Best friends may only remain friends in name, and close siblings can become emotionally estranged. This is part of destiny and is truly unavoidable. Understanding this concept is vital, as some individuals may become ungrateful to Allah, the Exalted, due to it. They may resent the changes in their lives that affect their relationships with others. However, these life changes are part of the divine will and disliking them equates to disliking the choice of Allah, the Exalted. A Muslim should strive to view circumstances positively. This means having hope that in the hereafter, the strong bonds once shared with others will be restored, but at a much higher and unbreakable level. Such hope should motivate a Muslim to be more obedient to Allah, the Exalted, by adhering to His commands, avoiding His prohibitions, and facing destiny with patience, knowing that this outcome is reserved for His obedient servants. Furthermore, it will inspire a Muslim to wish for and pray that their companion also endeavors to be more obedient to Allah, the Exalted. This is considered a virtuous act, as stated in a Hadith found in Sunan Abu Dawud, number 1534. Individuals will also receive rewards for adhering to the Hadith found in Jami At Tirmidhi, number 2515. This Hadith states that one cannot be a genuine believer unless they wish

for others what they desire for themselves. Therefore, embracing this mindset will assist a Muslim in steering clear of ingratitude, enhancing their commitment to obeying Allah, the Exalted, and accumulating greater rewards, all while aspiring to rekindle the strong connection they previously had with their companion. Chapter 7 Al A'raf, verse 43:

"And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers…"

The people of Paradise will recognize that obtaining all blessings in both worlds was only possible through the guidance of Allah, the Exalted, as the inspiration, knowledge, strength and opportunity to do good deeds all come from Him. Chapter 7 Al A'raf, verse 43:

"…And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us…""

As these people believed in what was brought to humanity by the Holy Prophets, peace be upon them, and supported their belief by correctly using the blessings they had been granted as outlined in divine teachings, they will witness the full reward of their faith. Chapter 7 Al A'raf, verse 43:

“…Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

This verse indicates that a Muslim will inherit Paradise, signifying that they will receive ownership of it as a gift. Consequently, Muslims will have the freedom to engage in whatever activities they desire in Paradise, as they will possess it. In contrast, the blessings of this material world are bestowed upon individuals as a loan rather than a gift. A gift implies ownership, while a loan signifies that the blessing must be returned to its rightful Owner, Allah, the Exalted. The only means of returning the blessings of this material world, which have been given as a loan, is by utilizing them in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. This represents true gratitude and results in an increase in blessings in both worlds. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

The earthly gifts bestowed upon individuals as a loan must ultimately be returned to their rightful Owner, Allah, the Exalted, whether willingly or through compulsion. If these gifts are returned willingly, the person will be rewarded abundantly; however, if they are returned through force, such as at the time of death, these blessings will turn into a burden for them in this life and the hereafter.

It is essential for Muslims to recognize the distinction between a gift and a loan, as this understanding will encourage them to utilize the blessings of this material world correctly. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

In addition, this verse warns that faith without acts of obedience is not good enough to obtain Paradise, or even peace of mind in this world. In fact, the one who fails to support their verbal declaration of faith with actions is in great danger of losing their faith before they leave this world. It is important to understand that faith is akin to a plant that needs nourishment from acts of obedience to flourish and survive. Similar to how a plant deprived of essential elements like sunlight will die, a person's faith can also die if it is not supported by acts of obedience. Chapter 7 Al A’raf, verse 44:

“And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes."…”

Just like the people of Paradise will receive their full reward in Paradise for their obedience to Allah, the Exalted, the people of Hell will receive their full punishment for disobeying Him, by misusing the blessings they had been

granted. The worse part of this punishment is that they will be removed from the mercy of Allah, the Exalted, in Hell. Chapter 7 Al A’raf, verse 44:

“…Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers."”

The people of Hell are wrongdoers, as they failed to repay the loan that was granted to them in the form of worldly blessings which Allah, the Exalted, alone granted them. They instead misused these blessings thereby failing to fulfil the rights of Allah, the Exalted, and the rights of people. As a result, they removed themselves from the straight path of Islam which leads to peace of mind in both worlds. Chapter 7 Al A’raf, verse 45:

“Who averted [people] from the way of Allah and sought to make it [seem] deviant…”

They made Islam appear deviant both intentionally and unintentionally. When ignorant people observed them indulging in their desires, by misusing the blessings they had been granted, they assumed that this was the right way to live and they therefore misguided others. Moreover, societal influences like social media, fashion trends, and cultural norms often place pressure on individuals who are dedicated to Islamic values. Promoting Islam is frequently viewed as an obstacle to their ambitions for wealth and social standing. Sectors that Islam critiques, especially those linked to

alcohol and entertainment, actively work against the acceptance of Islamic principles and dissuade Muslims from adhering to their faith. This plays a major role in the extensive spread of anti-Islamic sentiments on numerous platforms, including social media.

Moreover, individuals who strive to adhere to Islamic principles, which promote moderation in personal desires and the appropriate use of the blessings they have received, often encounter negative perceptions from those who engage in their worldly desires—making them seem animalistic in comparison. These individuals seek to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to lure them into a lifestyle characterized by unrestrained desires. They often target specific aspects of Islam, such as women's dress codes, to undermine its appeal. Nevertheless, perceptive individuals can readily recognize the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may critique the Islamic dress code for women, they do not apply the same level of scrutiny to dress codes in other vital professions such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, juxtaposed with their silence regarding other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any way they can.

In every situation, an individual must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that this commitment will provide them with peace and shield them from the adverse impacts of others. Conversely, choosing to disobey Allah, the Exalted, in order to satisfy

people will result in a forfeiture of inner peace, as they inevitably misuse the blessings bestowed upon them for the sake of pleasing society. This will hinder their ability to attain a harmonious mental and physical condition, leading to disorder in their relationships and life priorities.

To achieve steadfastness in obeying Allah, the Exalted, amidst external criticism, one must cultivate a strong faith. A solid faith is crucial for upholding a commitment to obey Allah, the Exalted, in every situation, whether during times of prosperity or hardship. This deep faith is nurtured through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in both this life and the hereafter. In contrast, those who are unaware of Islamic principles often possess weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of knowledge can cloud the realization that surrendering personal desires in favor of obeying Allah, the Exalted, is essential for attaining genuine peace in both worlds. Therefore, it is crucial for individuals to strengthen their faith by seeking and applying Islamic knowledge, ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves appropriately utilizing the blessings granted to them, as outlined by Islamic teachings, ultimately leading to a balanced mental and physical state and the correct prioritization of all areas of their lives.

In addition, those who persist on pursuing their worldly desires by misusing the blessings they have been granted and as a result, discourage others from following the Islamic code of conduct, prove their lack of belief in their accountability on the Day of Judgement. Chapter 7 Al A’raf, verse 45:

“Who averted [people] from the way of Allah and sought to make it [seem] deviant while they were, concerning the Hereafter, disbelievers.”

Whereas, the one who truly believes in their accountability on Judgement Day will practically prepare for it by correctly using the blessings they have been granted as outlined in Islamic teachings. From this one can judge how much they truly believe in their accountability on Judgement Day. The more they practically prepare for it, the stronger their belief. The less they practically prepare for their accountability on the Day of Judgement, the weaker their faith in it. As discussed earlier, one must strengthen their faith in their accountability on the Day of Judgement so that they are encouraged to practically prepare for it. This is achieved by learning and acting on Islamic teachings. For example, Islam makes it clear that the Day of Judgement must occur. When one looks at the universe, they will observe numerous instances of balance. For instance, the Earth maintains an ideal and balanced distance from the Sun. If the Earth were to be even slightly closer or farther from the Sun, it would become uninhabitable. Similarly, the water cycle, which entails the evaporation of water from the ocean into the atmosphere followed by condensation to produce rain, is meticulously balanced to ensure that life can thrive on Earth. The soil was designed in a way that allows delicate branches and shoots of seeds to break through, providing crops for sustenance, while also being robust enough to support heavy structures built upon it. Numerous examples exist that not only clearly point to a single Creator but also to the concept of balance. However, one significant aspect of this world appears to be distinctly unbalanced: the actions of humanity. It is common to witness oppressive and tyrannical individuals who evade consequences in this life. On the other hand, countless individuals suffer oppression and face various hardships without receiving their due rewards for their endurance. Many Muslims who faithfully adhere to the commands

of Allah, the Exalted, often encounter numerous challenges in this world and receive only a fraction of their rewards, while those who openly defy Allah, the Exalted, indulge in worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. However, this is evidently not the case in this world, which is why it must take place at another time, specifically on the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this world. However, one of the reasons for not executing complete punishment here is that Allah, the Exalted, provides numerous chances for individuals to genuinely repent and amend their actions. He does not grant Muslims their full rewards in this life since this world is not Paradise. Moreover, faith in the unseen, particularly the complete rewards awaiting Muslims in the afterlife, is a crucial element of belief. In fact, it is this belief in the unseen that distinguishes faith. If one could only believe in what is tangible through the five senses, such as receiving full rewards in this life, it would not hold the same significance.

In addition, the fear of complete punishment combined with the hope of receiving full rewards in the hereafter motivates individuals to refrain from sinful behaviour and instead engage in virtuous actions.

For the Day of Recompense to begin, the material world must come to an end. This is due to the fact that punishment and reward can only be administered once all actions have ceased. Consequently, the Day of Recompense cannot occur until the actions of individuals have concluded.

This suggests that the material world will eventually come to an end, whether sooner or later.

Contemplating this truth will reinforce one's faith in the Day of Judgement, thus motivating individuals to prepare for it by utilizing the blessings they have received in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This preparation will lead to peace of mind and success in both this world and the next through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Allah, the Exalted, then mentions another group of muslims which will be in between the people of Paradise and Hell. Chapter 7 Al A’raf, verses 46-47:

“And between them will be a partition, and on [its] elevations are men who recognize all by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely. And when their eyes are turned toward the companions of the Fire, they say, "Our Lord, do not place us with the wrongdoing people."”

Those who desire to be with the people of Paradise and avoid joining the people of Hell must adopt good companions in this world who encourage them to obey Allah, the Exalted. In addition, they must emulate the people of Paradise in this world by sincerely obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, as a person is from the group they imitate. This has been advised in a Hadith found in Sunan Abu Dawud, number 4031. Therefore, one must carefully choose who they imitate in this world, as they will unite with them in the hereafter.

The people of Hell will be further criticized thereby highlighting another aspect of their bad attitude. Chapter 7 Al A'raf, verse 48:

"And the companions of the Elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering…""

One must avoid blindly following the majority of people, as the majority in this world persist on disobeying Allah, the Exalted by misusing the blessings they have been granted. Chapter 6 Al An'am, verse 116:

"And if you obey most of those upon the earth, they will mislead you from the way of Allāh..."

One should therefore refrain from acting like cattle by avoiding following the majority opinion in both worldly and religious issues, as this often results in misguidance. In truth, the dominant perspective is not always correct. History has shown that the majority view can be proven erroneous when new evidence comes to light, as illustrated by the widespread false belief that the Earth was flat. It is essential to avoid thoughtlessly conforming to the majority, as this can result in poor choices in both worldly and religious matters. Instead, individuals ought to employ their reasoning and intellect to evaluate each situation based on knowledge and evidence, allowing them to make informed decisions, even if these decisions diverge from the majority's opinions. Indeed, Islam strongly advises against blind imitation even in religious matters for this reason and instead encourages Muslims to learn and apply Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Consequently, uncritically adhering to the prevailing opinion merely leads an individual to stray further from tranquility, as they will continue to misuse the blessings they have received.

Chapter 7 Al A’raf, verse 48:

“And the companions of the Elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering and [the fact] that you were arrogant."”

In addition, one must avoid an arrogant attitude whereby they reject the truth of Islam as it contradicts their desires. In fact, The one who behaves in this manner will never obtain right guidance in worldly or religious matters. Instead, one must assess each situation they encounter according to knowledge and evidence and then make the correct decision, even if it contradicts their desires. Therefore, a person should adopt and apply Islamic principles for their own advantage, even when these teachings clash with their personal inclinations. They ought to behave like a wise patient who adheres to their doctor's recommendations, recognizing that such guidance serves their best interests, even if it involves taking unpleasant medications and following a strict diet. Just as this wise patient will achieve optimal mental and physical well-being, so will the individual who accepts and implements Islamic teachings. This is because Allah, the Exalted, is the sole source of knowledge required to help a person attain a balanced mental and physical state and to properly arrange everything and everyone in their life.

Whereas, the one who adopts an arrogant attitude whereby they reject the clear truth of Islam as it contradicts their desires will inevitably adopt a code of conduct which contradicts the truth. If they persist on their attitude, they will continue to disobey Allah, the Exalted, by misusing the blessings they have been granted. This will cause them to sink deeper in misguidance while they falsely convince themselves they are rightly guided and they will label

those who strive to control their desires in this world and instead obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, as misguided. Chapter 7 Al A'raf, verse 49:

"Are these [the people of Paradise] the ones whom you [inhabitants of Hell] swore that Allah would never offer them mercy?..."

In addition, one can adopt this attitude when they judge success according to worldly standards set by society, social media, fashion and culture. It is crucial for Muslims to recognize that they should not label a situation as good or bad based on worldly standards. For instance, in worldly terms, being wealthy is seen as good, while being poor is viewed as bad. Instead, Muslims ought to evaluate events and circumstances in light of Islamic teachings. This means that anything that brings one closer to obeying Allah, the Exalted—through fulfilling His commands, avoiding His prohibitions, and facing destiny with patience as taught by the Holy Prophet Muhammad, peace and blessings be upon him—is considered good, even if it may seem unfavourable from a worldly perspective. Conversely, anything that leads one away from the obedience of Allah, the Exalted, is deemed bad, even if it appears beneficial. In reality, anything which is truly good will always lead to peace of mind in both worlds, as it will cause one to correctly use the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds. Whereas, anything truly bad will take one away from peace of mind, as it will cause them to misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and

physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Just like a person trusts the advice of their medical doctor on what is good for them, one must place more trust in the knowledge of Allah, the Exalted, in what is good or bad for them, as He alone knows all things. In addition, it is important to understand that the definitions of success and failure set by society, social media, fashion and culture are all biased as they aim to manipulate people in one way or another, such as obtaining wealth from them through purchasing things which supposedly prove one's success in this world, such as an expensive car. Whereas, the definitions of life, such as success and failure, given by Islam are perfect, timeless and unbiased, as Islam only aims to benefit people in both worlds.

As the people in between Hell and Paradise are muslims, they will eventually be entered into Paradise. Chapter 7 Al A'raf, verse 49:

"…Enter Paradise, [People of the Elevations]…"

They are many theories behind who the people of the elevations are. It is more likely they are those muslims whose good and bad deeds were equal so they were not condemned to Hell nor were they sent directly to Paradise. Instead, they were held back from both places and the patience they demonstrated during this time was enough to enter them into Paradise. Chapter 7 Al A'raf, verse 49:

“…Enter Paradise, [People of the Elevations]. No fear will there be concerning you, nor will you grieve."

Allah, the Exalted, continues to discuss some events from the hereafter in order to teach people the right path to adopt in this world. Chapter 7 Al A’raf, verse 50:

“And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers."”

The one who lives in this world without restraint and instead indulges in the things Allah, the Exalted, has prohibited, will find that the good things in the hereafter will be prohibited for them. Whereas, the one who adheres to the prohibitions of Allah, the Exalted, in this world will be free to enjoy the countless blessings of the hereafter according to their wishes and desires. This is similar to a patient that obeys the instructions of their medical doctor, which includes prohibitions. As a result, they will obtain good mental and physical health and be free to enjoy the blessings of the world without restraints which can be caused by poor mental and physical health. Whereas, the one who ignores the advice of their medical doctor will inevitably obtain poor mental and physical health and this will prevent them from enjoying the blessings of this world and therefore restrict their freedom in this world. These are the people who are deluded by the false perception

of freedom, as they do not want to control their worldly desires. But as their attitude encourages them to misuse the blessings they have been granted, their delusion of freedom only takes them further away from real freedom, as real freedom always leads to peace of mind. As a result, they will be in a state of mental and physical imbalance, they misplace everything and everyone within their life. This will lead to stress, difficulties, and struggles, despite any material comforts they may enjoy. Chapter 7 Al A'raf, verse 51:

"Who took their way of life as a distraction and amusement and whom the worldly life deluded…"

If one persists on this attitude, they will fail to prepare for their accountability on the Day of Judgement. As a result, they will be deprived of the mercy of Allah, the Exalted. Chapter 7 Al A'raf, verse 51:

"Who took their way of life as a distraction and amusement and whom the worldly life deluded. So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses."

This can include muslims who pick and choose what Islamic teachings to follow and which ones to ignore according to their desires, thereby taking Islam as a joke. They regard Islam as a garment that they don and doff based on their whims. Those who act in this way are merely serving their own

desires, regardless of any claims to the contrary. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

Therefore, one must avoid persisting on their worldly desires and treating Islam like a coat as it will inevitably cause them to forget their accountability on the Day of Judgement. The one who forgets the Day of Judgement will not prepare for it, by correctly using the blessings they have been granted as outlined Islamic teachings. This will prevent them from obtaining peace of mind in this world or in the next. Instead, individuals must conduct themselves like a wise patient who acknowledges and follows their doctor's medical guidance, understanding that it is in their best interest, despite being given unpleasant medications and a rigorous dietary regimen. Just as this wise patient will attain optimal mental and physical well-being, so too will a person who embraces and implements Islamic principles. This is due to the fact that Allah, the Exalted, is the sole Entity possessing the knowledge necessary to help a person achieve a harmonious mental and physical condition and to appropriately position everything and everyone in their life. Although many patients often lack an understanding of the scientific principles underlying their prescribed medications and consequently place blind trust in their doctors, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam to recognize its beneficial impact on their lives. He does not anticipate that people will accept the teachings of Islam without question; rather, He desires them to acknowledge its veracity through its evident proofs. However, this necessitates that an individual approaches the teachings of Islam with an impartial and receptive mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

And chapter 7 Al A’raf, verse 52:

“And We had certainly brought them a Book which We detailed by knowledge - as guidance and mercy to a people who believe.”

But only those who believe in the widespread benefits of the Islamic code of conduct will accept and act on it, even when they desires are contradicted. In order to achieve this correct attitude one must adopt strong faith. A strong faith is essential for maintaining a commitment to obey Allah, the Exalted, in every circumstance, whether in times of ease or adversity. This profound faith is cultivated through comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, results in peace in both this life and the hereafter. Conversely, those who lack awareness of Islamic principles often have weak faith, rendering them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure the understanding that relinquishing personal desires in favor of adhering to the obedience of Allah, the Exalted, is vital for achieving true peace in both worlds. Therefore, it is imperative for individuals to fortify their faith by pursuing and implementing Islamic knowledge, ensuring their unwavering obedience to Allah, the

Exalted, at all times. This involves appropriately utilizing the blessings bestowed upon them, as prescribed by Islamic teachings, ultimately leading to a harmonious mental and physical state and the proper prioritization of all aspects of their lives.

Allah, the Exalted, then cautions against procrastination, whereby one mistakenly thinks they will implement Islamic teachings at a later time. Given the uncertainty of a person's lifespan, it is crucial for every Muslim to utilize every opportunity and resource available to them, ensuring they achieve tranquility in both this world and the next. They should not defer the process of learning, understanding, and applying Islamic teachings for a future date, as they may not be granted the chance to experience that future. Such delays will only lead to the misuse of the blessings they have been granted, resulting in stress, difficulties, and trouble in both worlds. Chapter 7 Al A'raf, verse 53:

"Do they await except its result?..."

If an individual does not utilize the time and resources available to them effectively, they will find themselves devoid of good and burdened with regrets when they arrive at an irreversible and unavoidable moment, such as Judgement Day. Unlike in this life, they will not receive any opportunities for a second chance nor will someone else save them from the consequences of their actions. Chapter 7 Al A'raf, verse 53:

“…The Day its result comes those who had ignored it before will say, "The messengers of our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do other than we used to do?" They will have lost themselves, and lost from them is what they used to invent.”

As indicated by this verse, a major cause of delaying one’s practical preparation for the Day of Judgement is adopting wishful thinking in respect to the mercy of Allah, the Exalted. Wishful thinking is characterized by a persistence in disobeying Allah, the Exalted, while simultaneously anticipating His mercy and forgiveness in both this world and the hereafter. Such an attitude holds no significance in Islam. In contrast, genuine hope entails striving to obey Allah, the Exalted, which means utilizing the blessings bestowed upon them in accordance with Islamic principles, followed by a sincere hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is elaborated upon in a Hadith recorded in Jami At Tirmidhi, number 2459. Consequently, it is essential to recognize this difference and to cultivate true hope in the mercy and forgiveness of Allah, the Exalted, while steering clear of wishful thinking, as the latter will not benefit them in this life or the next. Chapter 7 Al A’raf, verse 53:

“…The Day its result comes those who had ignored it before will say, "The messengers of our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do other than we used to do?" They will have lost themselves, and lost from them is what they used to invent.”

In addition, as indicated by the final part of this verse, the one who persists on wishful thinking will also adopt man-made codes of conduct which suit their desires. As a result they will misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts.

Furthermore, adopting man-made codes of conduct also leads to religious innovations which suit their worldly desires. But as these religious innovations are not rooted in the teachings of the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will not benefit them in this world or in the next. In fact, the more an individual relies on alternative sources of religious knowledge, even if these lead to positive actions, the less they will engage with the two primary sources of guidance, ultimately resulting in misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more one follows other sources of religious knowledge, the more they may start to engage in practices that contradict the teachings of Islam. This gradual deviation is how the Devil misleads individuals, step by step. For instance, a person encountering challenges may be advised to undertake certain spiritual practices that oppose and challenge Islamic teachings. If this individual is unaware and has a tendency to follow alternative sources of religious knowledge, they may easily fall into this trap and start engaging in spiritual exercises that directly contradict Islamic principles. They may even come to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the notion that people or supernatural beings can dictate their fate, as their understanding is derived from sources other

than the two primary sources of guidance. Some of these misguided beliefs and practices are outright disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

A Muslim may lose their faith without being aware of it, as they act on different sources of religious knowledge. This is why engaging in religious innovations that are not based on the two primary sources of guidance is akin to following the path of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Chapter 7 – Al A’raf, Verses 54-102

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ
عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ
مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ٥٤

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ٥٥

وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ
ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ٥٦

وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ حَتَّىٰٓ إِذَآ أَقَلَّتْ
سَحَابًا ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ
كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ٥٧

وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا
كَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ لِقَوْمٍ يَشْكُرُونَ ٥٨

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ
إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٦٠﴾

قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦١﴾

أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟
وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾

فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ
إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿٦٤﴾

۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ أَفَلَا
تَتَّقُونَ ٦٥

قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ
مِنَ ٱلْكَٰذِبِينَ ٦٦

قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ٦٧

أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ٦٨

أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ
بَصْۜطَةً فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ٦٩

قَالُوٓا۟ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ وَنَذَرَ مَا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتِنَا
بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٧٠

قَالَ قَدۡ وَقَعَ عَلَيۡكُم مِّن رَّبِّكُمۡ رِجۡسٞ وَغَضَبٌۖ أَتُجَٰدِلُونَنِي فِيٓ
أَسۡمَآءٖ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٖۚ
فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ ٧١
فَأَنجَيۡنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَقَطَعۡنَا دَابِرَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۖ
وَمَا كَانُواْ مُؤۡمِنِينَ ٧٢

وَإِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ
غَيۡرُهُۥۖ قَدۡ جَآءَتۡكُم بَيِّنَةٞ مِّن رَّبِّكُمۡۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ
ءَايَةٗۖ فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِۖ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابٌ
أَلِيمٞ ٧٣

وَٱذۡكُرُوٓاْ إِذۡ جَعَلَكُمۡ خُلَفَآءَ مِنۢ بَعۡدِ عَادٖ وَبَوَّأَكُمۡ فِي ٱلۡأَرۡضِ
تَتَّخِذُونَ مِن سُهُولِهَا قُصُورٗا وَتَنۡحِتُونَ ٱلۡجِبَالَ بُيُوتٗاۖ فَٱذۡكُرُوٓاْ
ءَالَآءَ ٱللَّهِ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ٧٤

قَالَ ٱلۡمَلَأُ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن قَوۡمِهِۦ لِلَّذِينَ ٱسۡتُضۡعِفُواْ لِمَنۡ
ءَامَنَ مِنۡهُمۡ أَتَعۡلَمُونَ أَنَّ صَٰلِحٗا مُّرۡسَلٞ مِّن رَّبِّهِۦۚ قَالُوٓاْ إِنَّا بِمَآ
أُرۡسِلَ بِهِۦ مُؤۡمِنُونَ ﴿٧٥﴾

قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا بِٱلَّذِيٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾

فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوۡاْ عَنۡ أَمۡرِ رَبِّهِمۡ وَقَالُواْ يَٰصَٰلِحُ ٱئۡتِنَا بِمَا تَعِدُنَآ
إِن كُنتَ مِنَ ٱلۡمُرۡسَلِينَ ﴿٧٧﴾

فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ جَٰثِمِينَ ﴿٧٨﴾

فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُكُمۡ رِسَالَةَ رَبِّي وَنَصَحۡتُ لَكُمۡ
وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ ﴿٧٩﴾

وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ أَتَأۡتُونَ ٱلۡفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنۡ أَحَدٖ مِّنَ
ٱلۡعَٰلَمِينَ ﴿٨٠﴾

إِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ شَهۡوَةٗ مِّن دُونِ ٱلنِّسَآءِۚ بَلۡ أَنتُمۡ قَوۡمٞ
مُّسۡرِفُونَ ﴿٨١﴾

وَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخۡرِجُوهُم مِّن قَرۡيَتِكُمۡۖ
إِنَّهُمۡ أُنَاسٞ يَتَطَهَّرُونَ ٨٢

فَأَنجَيۡنَٰهُ وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ كَانَتۡ مِنَ ٱلۡغَٰبِرِينَ ٨٣

وَأَمۡطَرۡنَا عَلَيۡهِم مَّطَرٗاۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُجۡرِمِينَ
٨٤

وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ
إِلَٰهٍ غَيۡرُهُۥۖ قَدۡ جَآءَتۡكُم بَيِّنَةٞ مِّن رَّبِّكُمۡۖ فَأَوۡفُواْ ٱلۡكَيۡلَ
وَٱلۡمِيزَانَ وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تُفۡسِدُواْ فِي
ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ
٨٥

وَلَا تَقۡعُدُواْ بِكُلِّ صِرَٰطٖ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنۡ
ءَامَنَ بِهِۦ وَتَبۡغُونَهَا عِوَجٗاۚ وَٱذۡكُرُوٓاْ إِذۡ كُنتُمۡ قَلِيلٗا
فَكَثَّرَكُمۡۖ وَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُفۡسِدِينَ ٨٦

وَإِن كَانَ طَآئِفَةٞ مِّنكُمۡ ءَامَنُواْ بِٱلَّذِيٓ أُرۡسِلۡتُ بِهِۦ وَطَآئِفَةٞ لَّمۡ
يُؤۡمِنُواْ فَٱصۡبِرُواْ حَتَّىٰ يَحۡكُمَ ٱللَّهُ بَيۡنَنَاۚ وَهُوَ خَيۡرُ ٱلۡحَٰكِمِينَ ٨٧

۞ قَالَ ٱلۡمَلَأُ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن قَوۡمِهِۦ لَنُخۡرِجَنَّكَ يَٰشُعَيۡبُ وَٱلَّذِينَ ءَامَنُواْ
مَعَكَ مِن قَرۡيَتِنَآ أَوۡ لَتَعُودُنَّ فِي مِلَّتِنَاۚ قَالَ أَوَلَوۡ كُنَّا كَٰرِهِينَ ٨٨

قَدِ ٱفۡتَرَيۡنَا عَلَى ٱللَّهِ كَذِبًا إِنۡ عُدۡنَا فِي مِلَّتِكُم بَعۡدَ إِذۡ نَجَّىٰنَا ٱللَّهُ مِنۡهَاۚ وَمَا يَكُونُ
لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَاۚ وَسِعَ رَبُّنَا كُلَّ شَيۡءٍ عِلۡمًاۚ عَلَى ٱللَّهِ تَوَكَّلۡنَاۚ
رَبَّنَا ٱفۡتَحۡ بَيۡنَنَا وَبَيۡنَ قَوۡمِنَا بِٱلۡحَقِّ وَأَنتَ خَيۡرُ ٱلۡفَٰتِحِينَ ٨٩

وَقَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦ لَئِنِ ٱتَّبَعۡتُمۡ شُعَيۡبًا إِنَّكُمۡ إِذٗا لَّخَٰسِرُونَ ٩٠

فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ جَٰثِمِينَ ٩١

ٱلَّذِينَ كَذَّبُواْ شُعَيۡبٗا كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَاۚ ٱلَّذِينَ كَذَّبُواْ شُعَيۡبٗا كَانُواْ هُمُ
ٱلۡخَٰسِرِينَ ٩٢

فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُكُمۡ رِسَٰلَٰتِ رَبِّي وَنَصَحۡتُ لَكُمۡۖ
فَكَيۡفَ ءَاسَىٰ عَلَىٰ قَوۡمٖ كَٰفِرِينَ ٩٣

وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ مِّن نَّبِيٍّ إِلَّآ أَخَذۡنَآ أَهۡلَهَا بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمۡ
يَضَّرَّعُونَ ٩٤

ثُمَّ بَدَّلۡنَا مَكَانَ ٱلسَّيِّئَةِ ٱلۡحَسَنَةَ حَتَّىٰ عَفَواْ وَّقَالُواْ قَدۡ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ
وَٱلسَّرَّآءُ فَأَخَذۡنَٰهُم بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ ٩٥

وَلَوۡ أَنَّ أَهۡلَ ٱلۡقُرَىٰٓ ءَامَنُواْ وَٱتَّقَوۡاْ لَفَتَحۡنَا عَلَيۡهِم بَرَكَٰتٖ مِّنَ ٱلسَّمَآءِ
وَٱلۡأَرۡضِ وَلَٰكِن كَذَّبُواْ فَأَخَذۡنَٰهُم بِمَا كَانُواْ يَكۡسِبُونَ ٩٦

أَفَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم بَأۡسُنَا بَيَٰتٗا وَهُمۡ نَآئِمُونَ ٩٧

أَوَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم بَأۡسُنَا ضُحٗى وَهُمۡ يَلۡعَبُونَ ٩٨

أَفَأَمِنُواْ مَكۡرَ ٱللَّهِۚ فَلَا يَأۡمَنُ مَكۡرَ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡخَٰسِرُونَ ٩٩

أَوَلَمۡ يَهۡدِ لِلَّذِينَ يَرِثُونَ ٱلۡأَرۡضَ مِنۢ بَعۡدِ أَهۡلِهَآ أَن لَّوۡ نَشَآءُ أَصَبۡنَٰهُم بِذُنُوبِهِمۡۚ وَنَطۡبَعُ
عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَسۡمَعُونَ ١٠٠

تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا
كَذَّبُوا۟ مِن قَبْلُ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿١٠١﴾

وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ﴿١٠٢﴾

“Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

Call upon your Lord in humility and privately; indeed, He does not like transgressors.

And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.

And it is He who sends the winds as good tidings before His mercy [rainfall] until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you will pay heed.

And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.

We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day."

Said the eminent among his people, "Indeed, we see you in clear error."

[Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds.

I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know."

Then do you wonder that there has come to you a reminder from your Lord through a man from among you [Prophet Nuh, peace be upon him], that he may warn you and that you may fear Allah so you might receive mercy?

But they denied him, so We saved him and those who were with him in the ship. And We drowned those who denied Our signs. Indeed, they were a blind people.

And to the ʿAad [We sent] their brother Hūd. He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"

Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars."

"[Hūd] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds.

I convey to you the messages of my Lord, and I am to you a trustworthy adviser."

Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he [Prophet Hud, peace be upon him, said] may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of Allah that you might succeed."

They said, "Have you come to us that we should worship Allah alone and leave what our fathers have worshipped? Then bring us what you promise us, if you should be of the truthful."

[Hūd] said, "Already have defilement and anger fallen upon you from your Lord. Do you dispute with me concerning [mere] names you have named

them, you and your fathers, for which Allah has not sent down any authority? Then wait; indeed, I am with you among those who wait."

So We saved him and those with him by mercy from Us. And We eliminated those who denied Our signs, and they were not [at all] believers.

And to the Thamūd [We sent] their brother Ṣāliḥ. He said, "O my people, worship Allah; you have no deity other than Him. There has

come to you clear evidence from your Lord. This is the she-camel of Allah [sent] to you as a sign. So leave her to eat within Allah's land and do not touch her with harm, lest there seize you a painful punishment.

And remember when He made you successors after the ʿAad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah and do not commit abuse on the earth, spreading corruption."

Said the eminent ones who were arrogant among his people to those who were oppressed - to those who believed among them, "Do you [actually] know that Ṣāliḥ is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers."

Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers."

So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Ṣāliḥ, bring us what you promise us, if you should be of the messengers."

So the earthquake seized them, and they became within their home [corpses] fallen prone.

And he [i.e., Ṣāliḥ] turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors."

And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]?

Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."

But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."

So We saved him and his family, except for his wife; she was of those who remained [with the evildoers].

And We rained upon them a rain [of stones]. Then see how was the end of the criminals.

And to [the people of] Madyan [We sent] their brother Shuʿayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.

And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how was the end of the corrupters.

And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges."

Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shuʿayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?

We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that

Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

Said the eminent ones who disbelieved among his people, "If you should follow Shuʿayb, indeed, you would then be losers."

So the earthquake seized them, and they became within their home [corpses] fallen prone.

Those who denied Shuʿayb - it was as though they had never resided there. Those who denied Shuʿayb - it was they who were the losers.

And he [i.e., Shuʿayb] turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

And We sent to no city a prophet [who was challenged] except that We seized its people with poverty and hardship that they might humble themselves [to Allah].

Then We exchanged in place of the bad [condition], good, until they increased [and prospered] and said, "Our fathers [also] were touched with hardship and ease." So We seized them suddenly while they did not perceive.

And if only the people of the cities had believed and feared Allah, We would have opened [bestowed] upon them blessings from the heaven and the earth; but they denied so We seized them for what they were earning.

Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep?

Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play?

Then, did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people.

Has it not become clear to those who inherited the earth after its [previous] people that if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear.

Those cities - We relate to you some of their news. And certainly did their messengers come to them with clear proofs, but they were not to believe in that which they had denied before. Thus does Allah seal over the hearts of the disbelievers.

And We did not find for most of them any covenant; but indeed, We found most of them defiantly disobedient."

Discussion on Verses 54-102

Allah, the Exalted, discusses some truths in order to justify why He alone should be obeyed in every situation. This obedience involves correctly using the blessings He has granted people as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives, while also sufficiently preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster peace of mind in both worlds. Chapter 7 Al A'raf, verse 54:

"Indeed, your Lord is Allah…"

Islam instructs humanity that the sole authority they should obey in all circumstances is their Creator and Sustainer, Allah, the Exalted. Chapter 7 Al A'raf, verse 54:

"*Indeed, your Lord is Allah , who created the heavens and earth in six days and then established Himself above the Throne…"*

In truth, the entity or concept that individuals choose to obey is what they worship, regardless of their assertions of disbelief in any god. Humans are inherently designed to obey something. This 'something' may include other individuals, social media platforms, trends, cultural norms, or even their personal desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

A person's worship is determined by whom or what they choose to obey. Consequently, Muslims are required to back their verbal affirmation of faith with actions by genuinely obeying Allah, the Exalted, in every circumstance above all else. This entails utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as specified in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who conduct themselves in this way will receive tranquillity and success in both worlds through obtaining a balanced mental and physical state and correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

In contrast, those who deny the Oneness of Allah, the Exalted, and choose to obey other entities will miss out on the mercy essential for achieving tranquility and success in both this life and the hereafter. This holds true even if they have access to all the pleasures of the world and enjoy fleeting moments of joy and amusement, for ultimately, no one can evade the dominion and sovereignty of Allah, the Exalted. Chapter 7 Al A'raf, verse 54:

"*Indeed, your Lord is Allah , who created the heavens and earth in six days and then established Himself above the Throne…"*

And chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you,

and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 7 Al A'raf, verse 54:

"*Indeed, your Lord is Allah , who created the heavens and earth in six days and then established Himself above the Throne…"*

Upon observing the formation of the Heavens and the Earth, along with the myriad of perfectly balanced systems, it becomes evident that there is but One who has created and continues to sustain the universe. For instance, the ideal distance of the Sun from the Earth serves as a clear indication, as the Earth would be uninhabitable if the Sun were even slightly closer or further away. Likewise, the Earth has been designed in a manner that fosters a balanced and pure atmosphere, enabling life to flourish upon it. Chapter 7 Al A'raf, verse 54:

"…*He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command…"*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from

them. If days were extended, individuals might find themselves fatigued due to the prolonged hours. Conversely, if nights were lengthened, there would be insufficient time for people to earn a living and pursue other valuable endeavors, such as acquiring knowledge. Should nights be shorter, individuals would struggle to get adequate rest, which is essential for optimal health. Moreover, alterations in the duration of days and nights would also impact agriculture, adversely affecting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems within the universe serves as a clear testament to the Oneness of Allah, the Exalted, as the existence of multiple deities would lead to conflicting desires, resulting in chaos within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 7 Al A’raf, verse 54:

“*Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne…”*

When one observes the impeccably balanced water cycle, it unmistakably points to a Creator. Water evaporates from the sea, ascends, and then condenses to form acidic rain that falls upon the mountains. These

mountains neutralize the acidic rain, making it usable for both people and animals. Any alteration to this flawlessly balanced system would result in catastrophe for all life on Earth. The salt present in the sea prevents the deceased creatures within the ocean from polluting it. Should the ocean become contaminated, sea life would cease to exist, and the resulting impurities would also affect terrestrial life. The water in the oceans and seas has been designed in such a manner that marine life can flourish while large vessels can navigate its surface. If the water's composition were to change even slightly, an imbalance would arise, allowing either marine life to thrive or ships to sail, but not both simultaneously. Even today, maritime transport remains the most prevalent method for moving goods globally. Thus, this perfect equilibrium is crucial for sustaining life on this planet.

Evolution represents a type of mutation, inherently characterized by imperfection. However, upon examining the myriad species, one can observe that they have been crafted in a remarkably balanced manner, enabling them to flourish within their respective environments. Take, for instance, the camel, which has been specifically created to endure extreme heat and can survive for extended durations without water. They are ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat has been crafted in an exceptionally precise manner, ensuring that any impurities within its body are completely separated from the milk it generates. Any combination of the two would render the milk unfit for consumption. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species is assigned a particular life span that ensures no one species can dominate the others. For instance, flies have a notably brief life span of 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population could become unbalanced, potentially overpowering all other species in the ecosystem. In contrast, other organisms with significantly longer life spans tend to produce only a limited number of offspring. This characteristic also helps to regulate their population. Such a balance cannot be merely coincidental, nor can it be fully accounted for by the theory of evolution. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. In ancient times, wind was vital for maritime navigation, which remains the primary method for transporting goods globally to this day. Winds are necessary for the movement of rainclouds to designated areas, ensuring the provision of water essential for life. A well-balanced wind system is evident on Earth; an absence of winds would result in disorder for life, while excessive winds would similarly disrupt the balance.

Likewise, rainfall is also finely tuned; insufficient rain can cause droughts and famine, whereas excessive rain can lead to devastating floods. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This impeccably balanced system cannot be a product of chance and unmistakably reveals the influence of the Creator. Anyone who contemplates these impeccably balanced systems cannot rationally refute the presence of a singular Creator who holds dominion over everything. Chapter 7 Al A'raf, verse 54:

"*Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne…"*

Since Allah, the Exalted, is the sole Creator of life and death and sustains all creation, He is the only one deserving of obedience. A person who attends to certain aspects of another's provision, such as their shelter, deserves to be shown gratitude. Thus, as Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and appropriate for people to express their gratitude towards Him. Gratitude expressed through intention means acting solely to please Allah, the Exalted. Those who act for other motives will not receive rewards from Allah, the Exalted. This warning

is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. A clear indication of a good intention is that an individual does not seek or anticipate any recognition or reward from others. Gratitude expressed verbally involves either speaking positively or remaining silent. Additionally, gratitude through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately brings peace of mind in both this world and the hereafter. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Moreover, when an individual possesses an item, it is deemed appropriate and acceptable for them to utilize that item as they wish. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the universe, including humanity, He is the sole authority on what should happen in the universe and what should not. Consequently, it is only just for an individual to follow the guidance of Allah, the Exalted, as He is the exclusive owner of the entire universe, including themselves.

In a similar vein, when an individual lends an item they possess to someone else, it is only just that the borrower utilizes the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that a person holds as a temporary loan rather than as a gift. Much like earthly loans, this divine loan requires repayment. The sole method of repaying this loan is by employing these blessings in ways that are pleasing to Allah, the

Exalted. Conversely, since the blessings of Paradise are given as gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

One should not conflate the temporary worldly blessings, which are merely a loan, with the eternal gifts of Paradise.

As Allah, the Exalted, alone created and controls the entire universe, He alone is worthy of worship and obedience. Chapter 7 Al A’raf, verse 54:

“…Unquestionably, His is the creation and the command…”

The one who understands this fact will obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives and adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds.

Consequently, individuals are required to embrace and implement Islamic teachings for their own benefit, even when these teachings may conflict with their personal desires. They should act like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this prudent patient will attain good mental and physical health, so too will the individual who accepts and follows Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a balanced mental and physical state and to appropriately position everything and everyone in their life. The understanding of human mental and physical conditions that society possesses will never suffice to achieve this goal, regardless of the extensive research conducted, as it cannot address every challenge a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure that one correctly organizes everything and everyone in their life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 7 Al A'raf, verse 54:

"…blessed is Allah, Lord of the worlds."

This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. Although, in many instances, patients may not grasp the

scientific principles behind the medications they are given and thus place their blind trust in their doctor, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require people to accept the teachings of Islam without question; rather, He desires them to acknowledge its veracity through its clear evidence. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Chapter 7 Al A’raf, verse 54:

“…Unquestionably, His is the creation and the command…”

Furthermore, since Allah, the Exalted, is the sole authority over all things, including the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only grant peace of mind to those who obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 7 Al A'raf, verse 55:

"Call upon your Lord in humility and privately; indeed, He does not like transgressors."

The one who accepts their status as the creation and slave of Allah, the Exalted, and by extension, accepts the Lordship of Allah, the Exalted, correctly, will obey Him in every situation with humility. Neglecting to embrace humility may lead to the development of arrogance, as one might mistakenly believe that by following Islamic principles, they are doing Allah, the Exalted, a favor. This arrogance can hinder their genuine submission to Allah, the Exalted, particularly when their personal desires conflict with His commands, which would inevitably divert them from the right path. On the other hand, individuals who recognize that their faith and commitment ultimately serve their own well-being will cultivate humility before Allah, the Exalted, and remain steadfast in their obedience during both challenging times and moments of comfort. In difficult situations, they will exhibit patience, and during times of ease, they will express gratitude. Gratitude in intention means acting solely to please Allah, while gratitude in expression can be shown through kind words or silence. Additionally, gratitude in actions involves making proper use of the blessings granted to them, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience requires abstaining from complaints in both words and deeds, while consistently obeying Allah, the Exalted, with the

belief that He always chooses what is most advantageous for them, even when it is not immediately clear. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Consequently, an individual who consistently practices appropriate behavior in all circumstances will receive unwavering support and compassion from Allah, the Exalted. This results in peace in both this world and the hereafter, as illustrated in a Hadith found in Sahih Muslim, number 7500. Chapter 7 Al A'raf, verse 55:

"Call upon your Lord in humility and privately; indeed, He does not like transgressors."

Worshipping Allah, the Exalted, privately is essential to ensure one adopts sincerity to Him. The one who has a habit of only worshipping Allah, the Exalted, in public may develop the incorrect intention, whereby they aim to show off to people with their worship and obedience of Allah, the Exalted. The one who acts for any reason other than to please Allah, the Exalted, will not gain ay reward from Him. This has been warned in a Hadith found in Sahih Muslim, number 6579. One must therefore aim to conceal their good deeds from others whenever possible to ensure they adopt the right intention.

Chapter 7 Al A’raf, verse 55:

“Call upon your Lord in humility and privately; indeed, He does not like transgressors.”

Sadly, some Muslims tend to engage in religious rituals, particularly spiritual practices, derived from sources other than the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with the aim of obtaining material benefits like a spouse, a child, or a visa. While seeking worldly possessions is not forbidden in Islam, if one's motivation for performing these rituals is solely for material gain or if it takes precedence over the pursuit of spiritual rewards, such as achieving peace of mind in both this life and the hereafter, it may ultimately result in their detriment in both worlds, especially in the afterlife, as they have not prioritized the hereafter in their intentions. Chapter 2 Al Baqarah, verse 200:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

Furthermore, as this verse suggests, when individuals request material possessions, they often do so without understanding whether it is beneficial

for them, as they lack the insight and foresight to make such determinations. Consequently, the very items they seek may prove detrimental to their well-being in this life and could also lead to challenges in the afterlife. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

It is essential for Muslims to embrace humility before Allah, the Exalted, and to acknowledge their own ignorance and limited foresight regarding the future, rather than pretending to know what is truly best for them. Chapter 7 Al A’raf, verse 55:

“Call upon your Lord in humility and privately; indeed, He does not like transgressors.”

And chapter 2 Al Baqarah, verse 200:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

Furthermore, embracing a worldly perspective towards Islam is frowned upon, as individuals should focus on performing religious practices to please Allah, the Exalted, and attain tranquility in both this life and the hereafter. This was the mindset of the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. One ought to be satisfied with whatever Allah, the Exalted, bestows upon them in this life, understanding that it is ultimately for their benefit, even if it may not be immediately apparent, and should remain committed to utilizing those blessings in ways that are pleasing to Him, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach alone fosters peace of mind and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, making it far superior to seeking specific worldly possessions while remaining unaware of their consequences. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 2 Al Baqarah, verse 201:

“But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.""

It is quite peculiar how a Muslim can accept medications from a physician without having specifically requested them, trusting that the doctor has provided what is best for their mental and physical well-being. However, they often do not extend this same level of trust to Allah, the Exalted, as they insist on particular requests, believing they know what is best for themselves rather than relying on His wisdom and decisions. Therefore, a Muslim should acknowledge their own limitations in knowledge and foresight, seeking general blessings for this life and the hereafter, while leaving the specifics to Allah, the Exalted, who understands what is truly best for each individual. This is the reason the good referred to in verse 201 is presented in general terms rather than specifics. The good mentioned in verse 201 encompasses anything that is utilized in ways that are pleasing to Allah, the Exalted, as described in Islamic teachings, since this alone leads to goodness in both worlds. Conversely, anything that is misappropriated or used in vain or sinful manners will never yield true benefit for a person; instead, it will only result in stress, challenges, and troubles in both worlds, even if they encounter fleeting moments of enjoyment and entertainment as it will lead them to an unbalanced mental and physical state and the misplacing of everything and everyone within their life. Ultimately, one must always remember that it is Allah, the Exalted, alone who governs their affairs, including their spiritual hearts, the abode of peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 2 Al Baqarah, verses 200-201:

“And when you have completed your rites, remember Allāh like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."”

Another significant point to consider is that this supplication has been linked with an act of obedience, specifically, the performance of the Holy Pilgrimage. Likewise, every supplication found in the Holy Quran and in the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is associated with acts of obedience. Furthermore, each supplication in the Holy Quran was made by individuals who were committed to acts of obedience. They dedicated their lives to utilizing the blessings they received in ways that are pleasing to Allah, the Exalted, as outlined in divine teachings. This underscores the necessity of recognizing that supplications are genuinely effective only when paired with acts of obedience. Sadly, many Muslims have developed a complacent attitude where they excel at making supplications but fail to actively obey Allah, the Exalted. This is largely

because supplicating to Allah, the Exalted, demands little energy, time, and no additional resources, such as wealth. The teachings of Islam and the life of the Holy Prophet Muhammad, peace and blessings be upon him, clearly illustrate that supplications should be reinforced by acts of obedience to be effective. Every action in the life of the Holy Prophet Muhammad, peace and blessings be upon him, and the lives of his Companions, may Allah be pleased with them, distinctly demonstrates how they physically obeyed Allah, the Exalted, by appropriately utilizing the blessings they were given as outlined in Islamic teachings. They never supplicated for relief or victory while neglecting to act in ways that are pleasing to Allah, the Exalted. A Hadith recorded in Jami At Tirmidhi, number 3499, explicitly states that there are two specific times during the day when Allah, the Exalted, positively responds to supplications, both of which are linked to acts of obedience. The first instance occurs immediately after the obligatory prayers, while the second takes place during the latter part of the night, when one is encouraged to engage in the voluntary night prayer. Furthermore, the subsequent verse clearly illustrates that for supplications to be complete and effective, they must be accompanied by acts of obedience. Chapter 35 Fatir, verse 10:

"…To Him ascends good speech, and righteous work raises it…"

Not recognizing that supplications should be accompanied by tangible acts of obedience to Allah, the Exalted, is a significant factor contributing to the lack of positive change in the condition of Muslims. To foster a positive transformation in one's life, it is essential to alter one's intentions, words, and actions. Chapter 13 Ar Ra'd, verse 11:

“…Indeed, Allāh will not change the condition of a people until they change what is in themselves…”

Furthermore, individuals should utilize the resources at their disposal, including their own energy, to foster positive changes in their lives rather than depending exclusively on supplications. For instance, someone experiencing marital difficulties with their spouse must actively engage in practical measures to address these challenges, while also combining their efforts with supplications to Allah, the Exalted, for assistance. It is not acceptable to adopt a lazy approach by neglecting to take necessary actions to resolve their issues and relying solely on their supplications to Allah, the Exalted. As previously mentioned, this passive and misguided mindset is in direct opposition to the principles of Islam.

Allah, the Exalted, then warns that those who fail to obey Him, by correctly using the blessings they have been granted as outlined in Islamic teachings will inevitably fail to fulfil His rights and the rights of people. This will lead to the spread of corruption and injustice within society. Chapter 7 Al A’raf, verse 56:

“And cause not corruption upon the earth after its reformation…”

Indeed, history has demonstrated that a robust legal system, coupled with the fear of Allah, the Exalted, is essential for the promotion of justice and peace in society. Chapter 7 Al A'raf, verse 56:

"And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration…"

A legal framework alone, devoid of the fear and obedience to Allah, the Exalted, falls short, as individuals who believe they can evade accountability for their unlawful actions may engage in criminal behavior. Furthermore, a sound legal system can be exploited when there is a lack of fear or obedience to Allah, the Exalted. Conversely, a genuine fear of Allah, the Exalted, can deter individuals from causing harm to others; however, without a just and equitable legal system, citizens may still suffer injustices at the hands of the government. For instance, the taxation system often disproportionately benefits the wealthy at the expense of the broader community. Consequently, both a strong and unbiased legal system, which can only be established through the guidance of Allah, the Exalted, who possesses complete knowledge, and the fear of Allah, the Exalted, are necessary to foster justice and peace within society. Chapter 7 Al A'raf, verse 56:

"…Indeed, the mercy of Allah is near to the doers of good."

Therefore, those who sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings will obtain peace of mind through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. In addition, this behaviour will ensure they fulfil the rights of people. This will ensure the spread of justice and peace within society. One only needs to observe the societies in history who correctly behaved in this manner to observe this truth. Chapter 7 Al A'raf, verse 56:

"…Indeed, the mercy of Allah is near to the doers of good."

Allah, the Exalted, then continues to discuss the signs within the universe which indicate His Oneness and the inevitably of Judgement Day. Chapter 7 Al A'raf, verse 57:

"And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits…"

As discussed earlier, the winds play a vital role in pollination, aiding in the reproduction of crops, plants, and trees. Historically, wind has been essential for maritime navigation, which remains the primary method for transporting goods globally today. Winds are also significant for the movement of rainclouds to designated areas, supplying the water necessary for sustaining

life. The Earth maintains a balanced system of winds; without them, life would descend into disorder, and excessive wind would also disrupt this balance. In a similar manner, rainfall is meticulously regulated; insufficient rain can lead to droughts and famine, whereas an overabundance of rain can result in devastating floods. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This perfectly balanced system cannot be a mere coincidence and clearly demonstrates the impact of a Creator. Furthermore, the revival of barren land through rainfall serves as a distinct indication and reminder of the power of Allah, the Exalted, to bring the dead back to life. Allah, the Exalted, is capable of and will indeed breathe life into the lifeless human seed that lies buried in the Earth, much like a dormant seed that eventually germinates. Additionally, the transition of the seasons vividly illustrates the concept of resurrection. For instance, in winter, the foliage of trees withers and falls, rendering the tree seemingly lifeless. However, in the subsequent seasons, the leaves reemerge, and the tree is once again vibrant with life. Chapter 7 Al A'raf, verse 57:

"…We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded."

In addition, just like Allah, the Exalted, brings the dead land back to life, He can also bring the dead spiritual heart back to life through the divine revelation which descends from the sky, just like the rain descends from the sky. Chapter 7 Al A'raf, verse 58:

"And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty…"

But as indicated by this verse, the amount of benefit one gains through divine revelation depends on their intention and how much they strive to learn and act on divine teachings. The more they learn and act on divine teachings, the more they will purify their spiritual heart by adopting the positive characteristics discussed within divine teachings, such as gratitude, patience and generosity and the more they will avoid the negative characteristics discussed therein, such as pride, envy and greed. When the spiritual heart is pure, it leads to good actions, which involves correctly using the blessings one has been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. In addition, this behaviour will ensure one fulfills the rights of people. As a result, justice and peace will spread within society. Chapter 7 Al A'raf, verse 58:

"And the good land - its vegetation emerges by permission of its Lord…"

But the one who fails to understand and act on divine teachings will inevitably spoil their spiritual heart by adopting negative characteristics, such as pride, greed and envy. This will cause them to misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, leading to the misplacement of everything and everyone in their lives, ultimately failing to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly luxuries they may enjoy. In addition, this behaviour will prevent one from fulfilling the rights of people. As a result, injustice and corruption will spread within society. Chapter 7 Al A’raf, verse 58:

“…but that which is bad - nothing emerges except sparsely, with difficulty…”

But only those who appreciate the widespread benefits of Islamic teachings will learn and act on them so that they achieve peace of mind and encourage the spread of peace and justice within society. Chapter 7 Al A’raf, verse 58:

“…Thus do We diversify the signs for a people who are grateful.”

Generally speaking, expressing gratitude through intention means acting solely to please Allah, the Exalted. Gratitude in speech entails either speaking positively or choosing silence. Furthermore, gratitude in actions

requires utilizing the blessings one has received in manners that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice will result in additional blessings, tranquility, and success in both this life and the hereafter.Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Allah, the Exalted, then gives an example from history illustrating the outcome of those who appreciated the benefits of implementing divine teachings and those who failed to do so. Chapter 7 Al A’raf, verse 59:

“We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him…"”

The signs within the universe which indicate the Oneness of Allah, the Exalted, has already been discussed earlier in detail within this section, but to summarize, the individual who contemplates the creation of the Heavens and the Earth with an open mind will surely arrive at the conclusion of the existence of One God, Allah, the Exalted, and the inevitability of Judgement Day. Just as a single building cannot be constructed properly without a builder, how could the flawless systems within the Heavens and the Earth come into being without a Creator? Consider the ideal distance of the Earth from the Sun, the precise density of the oceans that enables marine life to

flourish while massive ships navigate their surfaces, the optimal composition of the Earth that supports the growth of delicate plants while also allowing for the construction of towering buildings, and the impeccable water cycle that supplies creation with pure and clean water. Randomness cannot yield such a multitude of perfect systems. If there were multiple Gods, each would have differing desires, resulting in chaos for creation. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Clearly, this is not the case, which indicates that there can only be one God, Allah, the Exalted.

In addition, Since Allah, the Exalted, is the unique Creator of life and death and the sustainer of all existence, He is the only one worthy of obedience.

A person who attends to specific aspects of another's needs, such as providing shelter, merits appreciation. Therefore, as Allah, the Exalted, has granted every blessing in this universe to humanity, it is only fair and fitting for individuals to show their gratitude by using these blessings in accordance with Islamic teachings. This practice will assist them in attaining a balanced state of mind and body, ensuring that all aspects of their lives are properly aligned while adequately preparing for their accountability on the Day of Judgement. As a result, such behavior will promote peace in both worlds.

Furthermore, when a person owns an item, it is considered appropriate and acceptable for them to use that item as they see fit. Given that Allah, the Exalted, is the Creator, Owner, and Sustainer of everything that exists in the universe, including humanity, it logically follows that He alone has the authority to determine what should occur in the universe and what should not. Therefore, it is only fair for an individual to obey Allah, the Exalted, as He is the exclusive Owner of the entire universe, including themselves.

Similarly, when a person lends their belongings to another, it is only fair that the borrower uses the item in alignment with the owner's intentions. Allah, the Exalted, has granted every blessing that a person possesses as a temporary loan rather than as a gift. Much like earthly loans, this divine loan necessitates repayment. The only way to repay this loan is by utilizing these blessings in ways that are pleasing to Allah, the Exalted. In contrast, since the blessings of Paradise are given as gifts, individuals will have the freedom to enjoy them as they choose. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not confuse the temporary worldly blessings, which are merely a loan, with the eternal gifts of Paradise.

But the one who fails to acknowledge the obedience which is due to Allah, the Exalted, will inevitably misuse the blessings they have been granted. As a result, they will end up in a state of mental and physical imbalance, causing disarray in all aspects of their life and they will be prevented from adequately preparing for their accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, regardless of any material comforts they may enjoy. Chapter 7 Al A'raf, verse 59:

"…and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day.""

In reality, every person who fails to follow the Islamic code of conduct and instead follows other man-made codes of conduct only does so that they can fulfill their worldly desires, as all other codes of conducts are rooted in the desires of people. The wealthy and powerful are often more entrenched in this mindset, as they recognize that embracing the truth of Islam would require them to adhere to a defined moral framework, which would inhibit their pursuit of misguided desires. As a result, they encourage others to follow their lead, fearing the loss of their influence and power. Historically, this is why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This behaviour is not related to whether Islam is the correct or incorrect faith based on clear evidence; it is merely about satisfying one's own desires. Chapter 7 Al A'raf, verse 60:

"Said the eminent among his people, "Indeed, we see you in clear error.""

They behaved in this manner despite recognising the Holy Prophet Nuh, peace be upon him, as the most honest and trustworthy person amongst them. Chapter 7 Al A'raf, verses 61-62:

"[Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds. I convey to you the messages of my Lord and advise you…""

Despite the resistance he encountered, the Holy Prophet Nuh, peace be upon him, was not deterred from spreading the word of Allah, the Exalted, to his people with kindness. Generally speaking, a muslim must follow in the footsteps of the Holy Prophets, peace be upon them, by representing Islam correctly to the outside world by adopting the correct character. Core components of this correct character involve gentleness and sincerity to others. Being harsh with others only discourages them from accepting and acting on Islamic teachings through angering them. In addition, one must obtain the correct knowledge in order to represent Islam correctly to the outside world. Chapter 7 Al A'raf, verse 62:

"I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know."

Therefore, a muslim must learn and act on Islamic teachings so that they represent Islam correctly to the outside world. As this is a duty on every muslim, they will be held accountable if they fail to fulfil it correctly.

One of the ways every nation has challenged the truthfulness of their Holy Prophet, peace be upon them, is by questioning the fact they were only humans. They would claim that a Holy Prophet, peace be upon them, should be a special creature, such as an Angel, instead of being human like the rest of their nation. Chapter 7 Al A'raf, verse 63:

"Then do you wonder that there has come to you a reminder from your Lord through a man from among you…"

The function of a Holy Prophet, peace be upon them, is uniquely tailored for humanity, rendering it unreasonable to appoint beings like Angels for this role. The main objective of a Holy Prophet, peace be upon them, is to serve as a concrete example for individuals on how to navigate all aspects of life. In contrast to humans, Angels do not experience what humans experience, such as fatigue, which would impede people's ability to relate to and follow an Angelic Prophet thus providing them with a rationale before Allah, the Exalted, on the Day of Judgement. Consequently, even if Allah, the Exalted, were to designate an Angel as a Holy Prophet, peace be upon them, He would need to manifest him in human form so that people could realistically emulate him. Chapter 6 Al An'am, verse 9:

“And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them [in confusion] with that in which they cover themselves.”

Therefore, why were non-Muslims astonished that a human was selected to inform others? Similarly, is it not common sense to designate a Holy Prophet, peace be upon them, to guide humanity? If people are lost in misguidance and oblivious to the truth, what is truly astonishing: that their Creator and Lord would take measures to guide them, or that they would be permitted to persist in error? Moreover, if divine guidance is presented to humanity, does it not follow that those who accept and follow it, rather than those who reject it, should be honored by Allah, the Exalted? The response of those who show disbelief in this is, indeed, quite extraordinary. Chapter 7 Al A’raf, verse 63:

“Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear Allah so you might receive mercy."

It is important to note that warnings only benefit the person who accepts and acts upon them. Therefore, one must accept the warnings within Islamic teachings so that they obtain peace of mind in both worlds. The one who fails to do so will blindly persist on the disobedience of Allah, the Exalted. Consequently, they will find themselves in a state of mental and physical disarray, they will misplace everything and everyone within their life and they will fail to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both areas of life, no

matter the material comforts they might possess. Chapter 7 Al A'raf, verse 64:

"But they denied him, so We saved him and those who were with him in the ship. And We drowned those who denied Our signs. Indeed, they were a blind people."

Whereas, those who accept and act on the warnings given in divine teachings will remain steadfast on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted. This will help them achieve a harmonious balance of mind and body, aligning all facets of their lives while effectively getting ready for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds, just like the followers of the Holy Prophet Nuh, peace be upon him, achieved.

Chapter 7 Al A'raf, verse 64:

"…And We drowned those who denied Our signs. Indeed, they were a blind people."

Generally speaking, one should refrain from behaving like someone who is oblivious to the lessons that can be learned from observing the

consequences of the actions of others, whether from historical figures or contemporaries. For example, a simple observation of the wealthy and famous clearly reveals that misusing the blessings one has been granted only leads to stress, trouble and difficulties, despite the material comforts they enjoy. Therefore, it is essential to pursue proper guidance by cultivating an observant mindset, allowing one to learn from both the errors of others and their own, ultimately enabling them to make informed decisions in life. Allah, the Exalted, then invites people to learn lessons from another event in history so that they can adopt the right conduct thereby achieving peace of mind in both worlds. Chapter 7 Al A'raf, verse 65:

"And to the 'Aad [We sent] their brother Hud…"

The Holy Prophets, peace be upon them, were always very well-known amongst their people, even before announcing Prophethood. Therefore, their people recognized that they were the most honest and trustworthy of people. Despite this, most of their people denied them after they announced Prophethood as the message they brought contradicted their desires. Chapter 7 Al A'raf, verse 65:

"And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?""

As the message of all the Holy Prophets, peace be upon them, has always been the same, each one invited their people to the recognition of the Oneness of Allah, the Exalted, and His obedience. The signs present in the universe that signify the Oneness of Allah, the Exalted, have been thoroughly examined earlier in this section. To summarize, an individual who reflects on the creation of the Heavens and the Earth with an open heart will undoubtedly reach the conclusion of the existence of One God, Allah, the Exalted, and the certainty of Judgement Day. Just as a single building cannot be constructed effectively without a builder, how could the impeccable systems within the Heavens and the Earth exist without a Creator? Consider the ideal distance of the Earth from the Sun, the exact density of the oceans that allows marine life to thrive while large ships traverse their surfaces, the perfect composition of the Earth that nurtures delicate plants while also facilitating the construction of towering buildings, and the flawless water cycle that provides creation with pure and clean water. Randomness cannot produce such a variety of perfect systems. If there were multiple Gods, each would possess differing desires, leading to chaos in creation. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Evidently, this is not the case, suggesting that there can solely be one God, Allah, the Exalted.

Furthermore, since Allah, the Exalted, has granted every blessing in this universe to humanity, it is only fair and fitting for individuals to show their

appreciation by using these blessings in line with Islamic teachings. Engaging in this practice will assist them in attaining a balanced state of mind and body, ensuring that all aspects of their lives are well-aligned while sufficiently equipping them for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Chapter 7 Al A’raf, verse 65:

“…He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"”

In truth, individuals who neglect the Islamic code of conduct in favor of other human-created guidelines do so primarily to satisfy their worldly cravings, as all alternative codes of conduct are fundamentally based on human desires. Those who are wealthy and influential often find themselves more deeply entrenched in this perspective, as they understand that accepting the truth of Islam would necessitate following a specific moral code, which could restrict their pursuit of misguided desires. They therefore tend to encourage others to emulate their behavior, driven by a fear of losing their power and influence. Historically, this is why they have often been the first to reject and oppose the Holy Prophets, peace be upon them. Their reaction is not a reflection of whether Islam is the right or wrong faith according to clear evidence; it is simply about fulfilling personal desires. Chapter 7 Al A’raf, verse 66:

“Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars."”

They acted in this way even though they acknowledged the Holy Prophet Hud, peace be upon him, as the most honest and reliable individual among them. Chapter 7 Al A'raf, verses 67-68:

"[Hud] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds. I convey to you the messages of my Lord, and I am to you a trustworthy adviser.""

Despite facing opposition, the Holy Prophet Hud, peace be upon him, remained steadfast in his mission to convey the message of Allah, the Exalted, to his community with compassion. In general, a Muslim must emulate the Holy Prophets, peace be upon them, by accurately portraying Islam to the broader world through the embodiment of virtuous character. Being unkind to others tends to dissuade them from embracing and implementing Islamic principles, as it may provoke their anger. Furthermore, it is essential to acquire the right knowledge to effectively represent Islam to the outside world. Chapter 7 Al A'raf, verse 68:

"I convey to you the messages of my Lord, and I am to you a trustworthy adviser."

In addition, a muslim must adopt an honest and upright conduct whereby they treat others correctly. The one who adopts a dishonest attitude, such as cheating others in business dealings, will misrepresent the teachings of Islam to the outside world. As Islam is a complete code of conduct, it encompasses every aspect of one's life and every situation they encounter. Therefore, one must represent Islam correctly to the outside world by adopting an honest and upright character in every part of their life otherwise, they will discourage people from accepting and acting on Islamic teachings through their bad behaviour.

Consequently, it is essential for a Muslim to study and implement Islamic teachings in order to accurately represent Islam to the broader community. Since this responsibility falls upon every Muslim, they will be held accountable if they do not fulfil it appropriately.

One of the methods through which each nation has questioned the authenticity of their Holy Prophet, peace be upon them, is by disputing the notion that they were human rather than some celestial being. They often claimed that a Holy Prophet, peace be upon them, ought to be a unique entity, like an Angel, rather than being human like the rest of their community. Chapter 7 Al A'raf, verse 69:

"Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you?…"

The role of a Holy Prophet, peace be upon them, is specifically designed for humanity, making it illogical to assign beings like Angels to fulfill this position. The primary purpose of a Holy Prophet, peace be upon them, is to act as a tangible model for individuals on how to handle all facets of life. Unlike humans, Angels do not undergo experiences such as fatigue, which would hinder people's ability to follow an Angelic Prophet potentially offering them a justification before Allah, the Exalted, on the Day of Judgement. Therefore, even if Allah, the Exalted, were to appoint an Angel as a Holy Prophet, peace be upon them, He would have to present him in human form so that people could imitate him. Chapter 6 Al An'am, verse 9:

"And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them [in confusion] with that in which they cover themselves."

Thus, why were non-Muslims surprised that a human was chosen to convey messages to others? Likewise, is it not customary to appoint a Holy Prophet, peace be upon them, to lead humanity? If individuals are wandering in misguidance and unaware of the truth, what is genuinely remarkable: that their Creator and Lord would take steps to guide them, or that they would be allowed to continue in their misguidance? Furthermore, if divine guidance is offered to humanity, does it not stand to reason that those who embrace and adhere to it, rather than those who dismiss it, should be esteemed by Allah, the Exalted? Chapter 7 Al A'raf, verse 69:

"Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you?…"

It is crucial to understand that warnings are beneficial only to those who acknowledge and act on them. Thus, it is essential to embrace the warnings found in Islamic teachings to achieve tranquillity in both this life and the hereafter. Those who neglect to do so will continue to disobey Allah, the Exalted, without awareness. As a result, they will experience mental and physical turmoil, they will misplace everything and everyone within their life and they will not correctly prepare for their accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, regardless of any material luxuries they may enjoy.

The Holy Prophet Hud, peace be upon him, warned his people to learn from their predecessors, the nation of the Holy Prophet Nuh, peace be upon him, and how they persisted on the disobedience of Allah, the Exalted, and as a result, were destroyed. Chapter 7 Al A'raf, verse 69:

"…And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of Allah that you might succeed."

He advised them to avoid sharing the fate of the nation of the Holy Prophet Nuh, peace be upon him, by adopting gratitude to Allah, the Exalted, for all the blessings He continuously granted them. Expressing gratitude through intention means acting solely to please Allah, the Exalted. Expressing gratitude through speech entails either speaking positively or choosing

silence. Furthermore, expressing gratitude through actions involves utilizing the blessings one has received in manners that are pleasing to Allah, the Exalted, as described in divine teachings. This will result in additional blessings, tranquillity, and mercy in both worlds, through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

One of the major causes of misguidance is then mentioned. Chapter 7 Al A'raf, verse 70:

"They said, "Have you come to us that we should worship Allah alone and leave what our forefathers have worshipped?...""

Unthinking imitation of others has consistently been a significant source of misguidance. Individuals should refrain from behaving like sheep and instead utilize the common sense and intellect they have been granted to evaluate information and evidence, enabling them to select appropriate options in various life situations. This principle is relevant to both secular and religious matters. In fact, in contrast to many religions and ways of life, Islam denounces blind imitation and encourages humanity to employ their intellect to ascertain the validity of Islam independently. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

And chapter 34 Saba, verse 46:

“Say, "I only advise you of one [thing] - that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.”

A Muslim should therefore pursue the path of acquiring and applying knowledge to discern the truth in all areas of their life, rather than following others without question. This mindset may be acceptable for children, but it is not suitable for adults. When an individual neglects to seek and implement Islamic knowledge, they are likely to fall into the snares of the Devil by adopting a lifestyle and code of conduct that encourages the misuse of the blessings they have been granted. Such behaviour only leads to difficulties in both this world and the hereafter, through obtaining an unbalanced mental and physical state and misplacing everything and everyone within their life while failing to prepare for their accountability on the Day of Judgement.

Merely following others blindly, even in good deeds, is discouraged in Islam, despite the positive intentions behind such actions. This is due to the Islamic

principle that encourages individuals to be aware of the truth and to act upon it with conviction, rather than acting on it because someone else has suggested it. While blind imitation of Islamic teachings may provide a sense of peace in both this life and the next, individuals who rely solely on this approach may find themselves becoming impatient and ungrateful during challenging times. This is because they lack the certainty of faith that comes from acquiring Islamic knowledge, which is essential for maintaining patience and gratitude at all times. Such individuals may fluctuate between obedience and disobedience, failing to comprehend their true purpose or aspire to a higher goal beyond the material world. In addition, the distinction between someone who merely follows others, even if they achieve salvation in the hereafter, and one who actively seeks and applies Islamic knowledge, living with certainty of faith, is profoundly significant.

In a comparable mindset, the people of the book uncritically emulated their predecessors, treating them as authorities by following their guidance unquestioningly and regarding their views as the divine words and directives of Allah, the Exalted. Chapter 9 At Tawbah, verse 31:

"They [the people of the book] have taken their scholars and monks as lords besides Allah…"

Sadly, some Muslims tend to follow their scholars and leaders without applying the common sense and intellect that Allah, the Exalted, has bestowed upon them. While it is indeed important to follow a rightly guided scholar, it is equally essential for a Muslim to utilize the intelligence they have gained through studying Islamic teachings so that they follow the truth with

understanding. However, some individuals cling to ignorance and follow their scholars blindly, treating them as infallible and free from mistakes. Consequently, a Muslim who adheres to a specific scholar advocating a certain belief should refrain from fanaticism and should not assume that their scholar is always correct, nor should they harbor animosity towards those who disagree with their scholar's views. This attitude does not reflect a dislike for the sake of Allah, the Exalted. As long as there exists a legitimate difference of opinion among scholars, a Muslim who follows a particular scholar should honor this diversity and not harbor dislike for others who hold differing beliefs from those of their chosen scholar.

If an individual continues to engage in blind imitation, their existence may resemble that of cattle, who follow others without question. In many instances, this will only result in difficulties, stress, and unhappiness in both this world and the hereafter, as the individual will lack the fortitude to remain steadfast in obeying Allah, the Exalted, in all circumstances, even if they are following well-intentioned individuals. It is also inevitable that a blind imitator may end up following misguided individuals and their opinions that contradict Islamic teachings, even if these individuals seem righteous. Tragically, this blind imitator may believe they are acting correctly, while in reality, they are far from the straight path. The person who recognizes their state of being lost may have the opportunity to correct their direction, but the one who is convinced they are on the right path is less likely to make any adjustments.

In addition, the unthinking imitator is unlikely to pay attention to any wise counsel offered to them, particularly when it contradicts the behaviors of those they follow blindly. In such cases, engaging in conversation with them resembles talking to livestock. Consequently, a Muslim ought to avoid thoughtlessly emulating others and instead strive to gain and apply Islamic

knowledge, which will foster a strong conviction in their faith and a more profound comprehension of their purpose in existence. Those who act in this manner will utilize the blessings they have received in ways that are pleasing to Allah, the Exalted, as described in Islamic teachings, even if it goes against the practices and beliefs of others. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

Another baseless argument nations have always used against their Holy Prophets, peace be upon them, is to encourage them to immediately bring on the punishment of Allah, the Exalted, if they are truthful in their claim of being a Holy Prophet, peace be upon them. And when this punishment does not immediately occur, they use it as evidence against the truthfulness of their Holy Prophet, peace be upon them. Chapter 7 Al A’raf, verse 70:

“…Then bring us what you promise us, if you should be of the truthful.”

A person who misuses the blessings they have received should not be deceived into thinking that just because they have not faced punishment yet, or have not recognised any consequences, it implies they will escape punishment entirely. In this life, their mindset will hinder them from attaining a harmonious mental and physical state, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will transform into sources of stress. If they continue to disobey Allah, the Exalted, they will

misattribute their stress to the wrong people and things in their lives, such as their spouse. By distancing themselves from these positive influences, they will only exacerbate their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when observing those who continue to misuse their blessings, like the wealthy and famous, despite their apparent enjoyment of worldly luxuries. Chapter 7 Al A'raf, verse 71:

"[Hud] said, "Already have defilement and anger fallen upon you from your Lord…""

The Holy Prophet Hud, peace be upon him, then criticized their religious innovations which became a means for them to fulfil their worldly desires. Chapter 7 Al A'raf, verse 71:

"…Do you dispute with me concerning names you have named them, you and your fathers, for which Allah has not sent down any authority?..."

Muslims must therefore avoid all forms of religious innovations by strictly adhering to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other forms of religious knowledge, as they are only rooted in the desires of people and therefore lead to misguidance. The more one engages with alternative sources of religious knowledge, even if these lead to positive

actions, the less they will rely on the two primary sources of guidance, which ultimately results in misguidance. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more one follows other sources of religious knowledge, the more they may start to engage in practices that contradict the teachings of Islam. This is how the Devil misleads individuals, gradually. For instance, a person encountering challenges may be advised to undertake certain spiritual practices that oppose and challenge Islamic teachings. If this individual is unaware and has a tendency to follow alternative sources of religious knowledge, they may easily fall into this trap and start performing spiritual exercises that directly contradict Islamic teachings. They may even come to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the notion that individuals or supernatural beings can dictate their fate, as their understanding is derived from sources other than the two primary sources of guidance. Some of these misguided beliefs and practices are outright disbelief, such as engaging in black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

A Muslim may therefore unknowingly lose their faith due to the tendency to rely on alternate sources of religious knowledge. Consequently, engaging in religious innovations that lack foundation in the two primary sources of

guidance can lead one to follow the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

One must therefore adhere to Islamic teachings at all times and avoid innovations, even if this contradicts their desires. Individuals should therefore conduct themselves like a wise patient who acknowledges and follows their doctor's medical guidance, understanding that it is in their best interest, even when faced with unpleasant medications and a rigorous dietary regimen. Just as this wise patient can attain optimal mental and physical well-being, so too can a person who embraces and implements Islamic principles. This is due to the fact that Allah, the Exalted, is the sole source of knowledge necessary for a person to achieve a harmonious mental and physical condition and to appropriately position everything and everyone in their life.

But if one fails to understand this obvious truth and instead persists on the disobedience of Allah, the Exalted, they will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, leading to the misplacement of everything and everyone in their lives, ultimately failing to prepare properly for their accountability on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, despite any worldly luxuries they may experience. This outcome will occur, sooner or later. Chapter 7 Al A’raf, verses 71-72:

"…Then wait; indeed, I am with you among those who wait. So We saved him and those with him by mercy from Us. And We eliminated those who denied Our signs, and they were not believers."

In contrast, individuals who heed and implement the guidance of divine teachings will stay committed to the obedience of Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them. This practice will assist them in attaining a harmonious equilibrium of mind and body, aligning every aspect of their lives while adequately preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds, just like the followers of the Holy Prophet Hud, peace be upon him, achieved.

Allah, the Exalted, then discusses another event from history in order to further highlight the right path in life from the wrong one. Chapter 7 Al A'raf, verse 73:

"And to the Thamud [We sent] their brother Salih…"

The Holy Prophets, peace be upon them, were widely recognized by their communities even prior to their declaration of Prophethood. Consequently,

their people acknowledged them as the most honest and trustworthy individuals. However, upon the announcement of their Prophethood, they faced denial, as the messages they conveyed conflicted with the desires of their people. Chapter 7 Al A'raf, verse 73:

"And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him…""

The message conveyed by all the Holy Prophets, peace be upon them, has consistently remained unchanged; each one called upon their followers to acknowledge the Oneness of Allah, the Exalted, and to obey Him. The signs that indicate the Oneness of Allah, the Exalted, have been thoroughly discussed earlier in this section. In summary, anyone who contemplates the creation of the Heavens and the Earth with an open mind will inevitably arrive at the understanding of the existence of One God, Allah, the Exalted, and the certainty of Judgement Day. Just as a single building cannot be effectively constructed without a builder, how could the flawless systems within the Heavens and the Earth exist without a Creator? Reflect on the ideal distance of the Earth from the Sun, the precise density of the oceans that supports marine life while allowing large vessels to navigate their surfaces, the perfect composition of the Earth that sustains delicate plants while also enabling the construction of towering structures, and the impeccable water cycle that supplies creation with pure and clean water. Randomness cannot yield such a diverse array of perfect systems. If there were multiple Gods, each would have conflicting desires, resulting in chaos within creation. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Clearly, this is not the case, indicating that there can only be one God, Allah, the Exalted.

Moreover, given that Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and appropriate for individuals to express their gratitude by utilizing these blessings in accordance with Islamic principles. Participating in this practice will help them achieve a harmonious state of mind and body, ensuring that all facets of their lives are well-coordinated while adequately preparing them for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 7 Al A’raf, verse 73:

“…He said, "O my people, worship Allah; you have no deity other than Him…””

The past nations were granted many clear miracles which indicated the truthfulness of their Holy Prophets, peace be upon them. Chapter 7 Al A’raf, verse 73:

"…There has come to you clear evidence from your Lord. This is the she-camel of Allah [sent] to you as a sign. So leave her to eat within Allah's land and do not touch her with harm, lest there seize you a painful punishment."

Even though the Holy Prophet Muhammad, peace and blessings be upon him, was also granted many miracles, such as the splitting of the moon, which is mentioned in a Hadith found in Sahih Bukhari, number 3637, none the less, as his message would be the final one, he was granted two timeless miracles: the Holy Quran and his own noble character, which was modelled on the Holy Quran. Therefore, one must study the Holy Quran in order to appreciate its miraculous nature so that they are encouraged to sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives, while also sufficiently preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

The expressions found in the Holy Quran are unmatched, and its meanings are conveyed in a clear manner. Its words and verses exhibit remarkable eloquence, making it incomparable to any other book. It is devoid of contradictions, which are often present in various scriptures and teachings from other faiths. The Holy Quran provides a detailed account of the histories of past nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in history. It instructs on every good deed and prohibits every wrongdoing, addressing both individual and societal issues, thereby promoting justice, security, and peace within every household and community. The Holy Quran refrains from exaggeration, falsehood, or deceit, distinguishing itself from poetry, tales, and fables. All its verses are advantageous and can be practically applied to

daily life. Even when the same narrative is reiterated in the Holy Quran, it emphasizes different significant lessons. In contrast to other texts, the Holy Quran remains engaging even upon repeated study. It offers promises and warnings, substantiated by undeniable and clear evidence. When the Holy Quran addresses concepts that may appear abstract, like the practice of patience, it consistently offers straightforward and practical methods for incorporating these principles into daily life. It motivates individuals to achieve the purpose of their existence, which entails genuinely obeying Allah, the Exalted, by utilizing the blessings bestowed upon them in ways that are pleasing to Him. This approach ensures that they attain tranquillity and success in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing and everyone within their life while preparing adequately for their accountability on the Day of Judgement. The Holy Quran clarifies and makes the straight path attractive to those who seek peace of mind and true success in both worlds. By addressing the fundamental nature of humans, it provides timeless guidance that is beneficial to every individual, community, and generation. It serves as a remedy for all emotional, economic, and physical challenges when its teachings are comprehended and applied appropriately. The Holy Quran offers solutions to every issue that a person or society may encounter. A glance at history reveals how societies that have faithfully implemented the teachings of the Holy Quran have reaped the rewards of its comprehensive and enduring wisdom. Despite the passage of centuries, not a single letter of the Holy Quran has been altered, as Allah, the Exalted, has vowed to safeguard it. No other text in history possesses this remarkable characteristic. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Allah, the Exalted, addressed the fundamental issues present in a community and outlined the effective solutions for each of them. By resolving these core issues, the numerous secondary problems that arise from them would be rectified as well. This is the manner in which the Holy Quran has provided guidance on all that individuals and societies require to thrive in both this world and the hereafter. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

This is the most remarkable and eternal miracle that Allah, the Exalted, has granted to His final Holy Prophet Muhammad, peace and blessings be upon him. However, only those who pursue and act upon the truth will reap its benefits, while those who follow their desires and selectively choose from it will ultimately face loss in both worlds. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

The Holy Prophet Salih, peace be upon him, cautioned his people to take heed from those who came before them, the nation of Aad, who remained steadfast in their defiance of Allah, the Exalted, ultimately leading to their destruction. Chapter 7 Al A'raf, verse 74:

“And remember when He made you successors after the 'Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah…”

He encouraged them to steer clear of the fate that befell the nation of Aad by embracing gratitude towards Allah, the Exalted, for the myriad blessings He continually bestowed upon them. Demonstrating gratitude through intention signifies acting solely to earn the pleasure of Allah, the Exalted. Showing gratitude through words involves either speaking positively or opting for silence. Moreover, demonstrating gratitude through actions means making use of the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in divine teachings. This practice will lead to further blessings, peace, and success in both worlds, through obtaining a harmonious mental and physical state and by appropriately positioning everything and everyone in their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

He subtly criticised his nation’s ingratitude to Allah, the Exalted, by pursuing worldly beauty as they would construct palaces and luxurious homes, which prevented them from correctly using the resources they were granted as outlined in divine teachings. When people misuse the blessings they have been granted it always prevents them from fulfilling the rights of Allah, the Exalted, and people. As a result, injustice and corruption spreads within society. This injustice and corruption further increases when a nation abuses

its resources and then seeks more through oppressive means. Chapter 7 Al A'raf, verse 74:

"…Then remember the favors of Allah and do not commit abuse on the earth, spreading corruption."

In the previous event from history, the leaders of Aad were described as disbelievers but in the case of the leaders of Thamud they were described as arrogant. Chapter 7 Al A'raf, verse 75:

"Said the eminent ones who were arrogant among his people…"

This indicates that arrogance and disbelief will always be tied together. The one who is arrogant, rejects the truth as it contradicts their desires. As a result, they will persist on their misguided code of conduct which suits their desires. This will cause them to misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, leading to the misplacement of everything and everyone in their lives, and they will struggle to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly luxuries they may experience. In addition, a muslim must avoid arrogance as it will encourage them to persist on the disobedience of Allah, the Exalted. The arrogant muslim is therefore in great danger of losing their faith. It is essential to

recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can a person's faith perish if it is not nurtured with acts of obedience.

Furthermore, those who disregard the Islamic code of conduct in favor of other human-made codes of conduct primarily do so to fulfill their worldly desires, as all alternative codes of conduct are essentially rooted in human desires. Wealthy and influential individuals are often more deeply entrenched in this mindset, recognizing that embracing the truth of Islam would require adherence to a specific moral framework, which would limit their pursuit of misguided desires. They therefore frequently encourage others to mimic their actions, motivated by a fear of losing their power and influence. Historically, this is why they have often been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior does not reflect whether Islam is the right or wrong faith based on clear evidence; it merely pertains to the fulfillment of personal desires. Chapter 7 Al A’raf, verses 75-76:

“Said the eminent ones who were arrogant among his people to those who were oppressed - to those who believed among them, "Do you [actually] know that Salih is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers." Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers."”

Generally speaking, When a person opts for a different path than their peers, it can trigger feelings of inadequacy in others concerning their own choices,

particularly if those choices highlight personal desires over following the teachings of Allah, the Exalted. As a result, this may lead to criticism directed at those who remain firm in their faith, often from family members.

Moreover, societal influences such as social media, fashion trends, and cultural norms frequently place pressure on individuals who are dedicated to Islamic values. Promoting Islam is often viewed as an obstacle to their goals for wealth and social standing. Industries that Islam critiques, such as those linked to alcohol and entertainment, actively work against the acceptance of Islamic principles and discourage Muslims from practicing their faith. This greatly contributes to the widespread spread of anti-Islamic sentiments across various platforms, including social media.

Moreover, individuals who endeavor to adhere to Islamic principles, which promote moderation in personal desires and the appropriate utilization of the blessings bestowed upon them, often encounter negative judgments from those who engage in excess—acting on their desires without any restraint, as Islam makes them appear animalistic. These individuals strive to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to lure them into a lifestyle characterized by unrestrained desire. They often concentrate on particular aspects of Islam, such as women's dress code, to undermine its appeal. Nevertheless, perceptive individuals can readily recognize the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may critique the Islamic dress code for women, they do not apply the same level of scrutiny to dress codes in other vital professions such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, juxtaposed with their silence regarding other dress codes, underscores the fragility and lack

of foundation in their arguments. Ultimately, it is the principles of Islam and the disciplined behavior of its adherents that incite these various assaults on Islam, leading them to attack Islam in any way they can. Chapter 7 Al A’raf, verse 77:

“So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers."”

As mentioned in this verse, a groundless argument that nations have consistently employed against their Holy Prophets, peace be upon them, is the demand for them to swiftly invoke the punishment of Allah, the Exalted, should they genuinely be a Holy Prophet, peace be upon them. When this punishment did not manifest immediately, they leveraged it as proof against the authenticity of their Holy Prophet, peace be upon them. Chapter 7 Al A’raf, verse 77:

“…and said, "O Salih, bring us what you promise us, if you should be of the messengers."”

A person who misuses the blessings they have received should not be misled into believing that their lack of immediate punishment or failure to recognize any consequences means they will completely evade repercussions. In this life, their behaviour will obstruct them from achieving

a balanced mental and physical state, causing them to misplace everything and everyone around them. As a result, various elements of their life, including family, friends, career, and wealth, will turn into sources of stress. If they persist in defying Allah, the Exalted, they will wrongly attribute their stress to the wrong individuals and circumstances in their lives, such as their spouse. By distancing themselves from these positive influences, they will only worsen their mental health challenges, potentially leading to depression, substance abuse, and even suicidal ideation. This reality becomes clear when observing those who continue to misuse their blessings, such as the wealthy and famous, despite their visible enjoyment of worldly luxuries. Chapter 7 Al A'raf, verse 78:

"So the earthquake seized them, and they became within their home [corpses] fallen prone."

Allah, the Exalted, then highlights the importance of understanding that a person cannot force guidance on others, in both worldly or religious matters. Chapter 7 Al A'raf, verse 79:

"And he turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors.""

It is a person's responsibility to effectively educate those around them about the distinction between proper guidance and misguidance, while also motivating them to select the correct path in life. However, they cannot compel anyone to make that choice. Those who do not grasp this truth will consistently feel frustrated and disheartened by individuals who opt for misguidance, and this feeling of sadness may even develop into depression if they do not realize that their role is not to coerce others into choosing the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only individuals who seek proper guidance will react positively. Those who wish to attain tranquility in both worlds, even if it requires them to go against their worldly cravings, recognize that managing one’s desires in this life is a minor sacrifice for the sake of achieving peace of mind in both worlds. Furthermore, these people understand that satisfying all of one’s worldly cravings does not result in peace of mind. This becomes evident when one observes the lives of the wealthy and famous.

Allah, the Exalted, then mentions another event in history so that one is encouraged to adopt the right code of conduct in life that leads to peace of mind in both worlds. Chapter 7 Al A’raf, verses 80-81:

“And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."”

The nation of the Holy Prophet Lut, peace be upon him, fulfilled their lusts with the same gender, something that had never been done before them as it was against the nature of humans. If behaving in this manner was part of human nature, it would have been established from the very beginning of mankind, just like marriage between males and females was established from the beginning of mankind. Chapter 2 Al Baqarah, verse 35:

“And We said, "O Adam, dwell, you and your wife, in Paradise…"”

People who blindly adopt man-made codes of conduct that are fabricated by society, social media, fashion and culture, will inevitably do things which contradict their nature as they are convinced that peace of mind lies in this even though changing the nature one was created on only leads to an unbalanced mental and physical state. This will prevent them from achieving peace of mind. Every system within the human body has been created in a balanced way and if these bodily systems experience extreme conditions it will lead to an unbalanced mental and physical state. For example, the body temperature must be regulated within a set temperature. If the body temperature is too high or too low it leads to health problems. Similarly, if someone consumes too much or too less food it leads to health problems. If the blood pressure is too high or too low it leads to problems. The examples are endless. Therefore, altering the nature on which humans were created

will only lead to physical and mental health problems. This is why those who behave in ways which contradict their nature, such as fulfilling their lusts with the same gender, are always plagued with mental health issues thereby never obtaining peace of mind, even if they experience moments of happiness and entertainment. One should not be fooled into mistaking happiness, which is a fickle emotion which changes with situations, is the same thing as peace of mind, which is a state that remains with a person at all times. Furthermore, those who go against their true nature in this manner will inevitably misuse the blessings bestowed upon them, and will fail to adhere to the Islamic code of conduct correctly, even if they claim to be a Muslim. Consequently, they will find themselves sinking further into mental health challenges due to an imbalance in their mental and physical well-being, as well as misplacing everyone and everything in their lives. As a result, aspects of their life, including family, friends, career, and wealth, will transform into sources of stress. Should they continue to disobey Allah, the Exalted, they will misattribute their stress to the wrong people and things in their lives, such as their spouse. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome becomes quite evident when one observes those who persist on contradicting the nature they were created on.

In addition, as people are innately aware of the nature they have been created on, they all know how they should behave. Therefore, whenever they are challenged with the truth, they cannot provide any evidence or knowledge which supports their life choices. Instead, their only reason they give is that their life choices, which contradict the nature they were created on, makes them feel good. But this is a foolish reason as they are many extremely unhealthy and harmful things which make people feel good, such as taking recreational drugs, but this does not mean they should act on these things. In addition, as all people are innately aware of their nature, those who contradict the nature they were created on, by fulfilling their lusts with the

same gender, often seek validation from others, as they are unconfident and unsure about the life choices they have made. This a major reason why these people are desperate to force their attitude onto the rest of society as they only feel comfortable when others agree with them. Whereas, others in society who do not contradict this aspect of the nature they were created on never seek validation from others and instead continue with their life choices with a care-free attitude. The one who doubts their behaviour will always seek validation from others, just like an unconfident student constantly seeks the validation of their teacher. Whereas, the one who has no doubts over their behaviour and life choices does not need to be validated by others, even if they are alone in their behaviour, just like a confident student who does not seek the constant validation of their teacher. This internal doubt they possess, which manifests in a constant need for validation from others, is enough of a proof against their behaviour for those who possess common sense.

Furthermore, when one is unsure and unconfident about their lifestyle choices as they know it contradicts the nature they were created upon, they often become abusive towards those who disagree with their life choices. They fail to behave like mature adults by having sensible discussions with others as they have no evidence supporting their beliefs. Instead, they attack others by targeting them, their families, beliefs and their way of life, just like the nation of the Holy Prophet Lut, peace be upon him, did. Chapter 7 Al A’raf, verse 81:

“But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."”

As discussed earlier, if one persists against the nature they were created upon, they will inevitably misuse the blessings they have been granted. This will prevent them from obtaining peace of mind, through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life and they will fail to prepare adequately for their accountability on the Day of Judgement. Chapter 7 Al A'raf, verses 83-84:

"So We saved him and his family, except for his wife; she was of those who remained [with the evildoers]. And We rained upon them a rain [of stones]…"

In these verses, Allah, the Exalted, eliminates the false belief that a relationship with a pious person will save them from punishment when they persist on disobeying Allah, the Exalted. The wife of the Holy Prophet Lut, peace be upon him, was not saved because of her relationship with him. Instead, she faced the consequences of her choices and actions and as a result, she was punished with the rest of her people. As Islam is based on justice and fairness, Allah, the Exalted, will not grant people special concessions from facing the consequences of their actions because of their relationships with pious people. Each person will face the consequences of their actions and if they persist on disobeying Allah, the Exalted, no one will save them from punishment in both worlds. Chapter 31 Luqman, verse 33:

"O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so

let not the worldly life delude you and be not deceived about Allah by the Deceiver."

Allah, the Exalted, finishes the discussion on the nation of the Holy Prophet Lut, peace be upon him, by warning people to learn a lesson from their story so that they choose the right path in life which leads to peace of mind in both worlds. Chapter 7 Al A'raf, verse 84:

"…Then see how was the end of the criminals."

Allah, the Exalted, then discusses another event from history in order to highlight the importance of sincerely obeying Him, correctly using the blessings He has granted people so that they obtain peace of mind in both worlds. Chapter 7 Al A'raf, verse 85:

"And to [the people of] Madyan [We sent] their brother Shu'ayb…"

The Holy Prophets, peace be upon them, were well-known among their communities even before they proclaimed their Prophethood. As a result, their people regarded them as the most honest and reliable individuals. Nevertheless, following the declaration of their Prophethood, they

encountered rejection, as the messages they delivered were at odds with the wishes of the populace. Chapter 7 Al A’raf, verse 85:

“And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him…"”

The message delivered by all the Holy Prophets, peace be upon them, has remained consistently the same; each one urged their followers to recognize the Oneness of Allah, the Exalted, and to follow His commands. Some of the indicators that illustrate the Oneness of Allah, the Exalted, have been thoroughly discussed earlier in this section. In summary, anyone who contemplates the creation of the Heavens and the Earth with an open mind will inevitably arrive at the understanding of the existence of One God, Allah, the Exalted, and the certainty of Judgement Day. Just as a single structure cannot be effectively constructed without a builder, how could the impeccable systems within the Heavens and the Earth exist without a Creator? Reflect on the ideal distance of the Earth from the Sun, the precise density of the oceans that sustains marine life while allowing large vessels to navigate their surfaces, the perfect composition of the Earth that nurtures delicate plants while also enabling the construction of towering edifices, and the flawless water cycle that supplies creation with pure and clean water. Randomness cannot yield such a diverse array of perfect systems. If there were multiple Gods, each would possess conflicting desires, resulting in chaos within creation. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

It is evident that this is not the case, suggesting that there can only be one God, Allah, the Exalted.

Moreover, given that Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and appropriate for individuals to express their gratitude by utilizing these blessings in accordance with Islamic principles. Behaving in this way will help them achieve a harmonious state of mind and body, ensuring that all facets of their lives are properly aligned while sufficiently equipping them for their accountability on the Day of Judgement. Consequently, this conduct will foster peace in both worlds. Chapter 7 Al A’raf, verse 85:

“…He said, "O my people, worship Allah; you have no deity other than Him…"”

The previous nations were bestowed with numerous evident miracles that demonstrated the authenticity of their Holy Prophets, peace be upon them. Chapter 7 Al A’raf, verse 85:

“…There has come to you clear evidence from your Lord...”

Although the Holy Prophet Muhammad, peace and blessings be upon him, was bestowed with numerous miracles, including the splitting of the moon as noted in Hadith Sahih Bukhari, number 3637, it is important to recognize that, since his message is the final one, he was given two enduring miracles: the Holy Quran and his exemplary character, which was rooted in the Holy Quran. Thus, it is essential to study the Holy Quran to truly understand its miraculous essence, which encourages sincere obedience to Allah, the Exalted, through the proper utilization of the blessings He has provided. This approach will ensure a balanced mental and physical state, aligning everything and everyone in their lives appropriately, while also adequately preparing for their accountability on the Day of Judgement. As a result, such behavior will promote peace in both worlds.

The expressions found in the Holy Quran are unparalleled, and its meanings are articulated with clarity. Its words and verses demonstrate extraordinary eloquence, rendering it unmatched by any other text. It is free from contradictions, which are frequently found in various scriptures and teachings from other religions. The Holy Quran offers a comprehensive account of the histories of former nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in history. It guides individuals on every virtuous act and forbids every wrongdoing, addressing both personal and societal issues, thus fostering justice, security, and peace within every home and community. The Holy Quran avoids exaggeration, falsehood, or deceit, setting itself apart from poetry, stories, and fables. All its verses are beneficial and can be practically applied to everyday life. Even when the same story is repeated in the Holy Quran, it highlights different important lessons. Unlike other texts, the Holy Quran remains captivating even upon repeated examination. It presents promises and warnings, supported by undeniable and clear evidence. When the Holy Quran discusses concepts that may seem abstract,

such as the practice of patience, it consistently provides straightforward and practical methods for integrating these principles into daily life. It inspires individuals to fulfil the purpose of their existence, which involves sincerely obeying Allah, the Exalted, by using the blessings granted to them in ways that are pleasing to Him. This approach guarantees that they achieve peace and success in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. The Holy Quran elucidates and renders the straight path appealing to those in pursuit of tranquillity and genuine success in both worlds. By addressing the essential aspects of human nature, it offers timeless advice that proves advantageous for every individual, community, and generation. It acts as a solution for all emotional, economic, and difficulties when its principles are understood and applied correctly. The Holy Quran presents answers to every challenge that an individual or society might face. A review of history shows that societies which have diligently adhered to the teachings of the Holy Quran have enjoyed the benefits of its all-encompassing and lasting wisdom. Even after centuries, not a single letter of the Holy Quran has been modified, as Allah, the Exalted, has promised to protect it. No other document in history shares this extraordinary feature. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, tackled the essential challenges faced by a community and proposed effective solutions for each one. By addressing these primary issues, many of the subsequent problems that stem from them would also be resolved. This is how the Holy Quran offers guidance on everything that

individuals and societies need to prosper in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

This is the most extraordinary and everlasting miracle that Allah, the Exalted, has bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. Nevertheless, only those who seek and adhere to the truth will enjoy its rewards, whereas those who indulge in their desires and pick and choose from it will ultimately encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

As the divine message granted to mankind throughout history is a complete code of conduct which affects every situation one faces and every aspect of their life, it must be implemented in both worldly and religious matters in order to achieve peace of mind in both worlds. Chapter 7 Al A'raf, verse 85:

"…So fulfill the measure and weight and do not deprive people of their due…"

This will ensure one correctly uses the blessings they have been granted. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behaviour will promote peace in both worlds. In addition, this behaviour will ensure one fulfils the rights of people, which will ensure the spread of justice and peace within society. Whereas, the one who fails to correctly use the blessings they have been granted will inevitably fail to obtain peace of mind and they will fail to fulfil the rights of people. As a result, injustice and corruption will spread within society. Chapter 7 Al A'raf, verse 85:

"…So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers."

In fact, in a Hadith recorded in Sunan Ibn Majah, number 2146, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that merchants will be resurrected as immoral individuals on Judgement Day, with the exception of those who fear Allah, the Exalted, conduct themselves righteously, and speak the truth.

This Hadith is relevant to everyone engaged in business transactions. It is crucial to have fear of Allah, the Exalted, by adhering to His commands, avoiding His prohibitions, and facing destiny with patience in line with the

traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This also encompasses treating others with kindness as per the teachings of Islam. Indeed, one should treat others as they wish to be treated by others.

Regarding business dealings, a Muslim must be truthful in their communication by revealing all pertinent details of the transaction to everyone involved. A Hadith recorded in Sahih Bukhari, number 2079, cautions that when Muslims conceal information in financial transactions, such as flaws in their products, it will result in a loss of blessings.

Conducting oneself righteously involves refraining from deceiving others by charging them excessively for goods. A Muslim should simply treat others as they wish to be treated, which means with honesty and complete transparency. Just as a Muslim would not appreciate being mistreated in financial dealings, they should extend the same consideration to others.

Conducting oneself with integrity involves steering clear of unlawful practices as outlined in both Islamic teachings and the legal framework of the country. If an individual finds the business regulations of their nation unsatisfactory, it would be prudent for them to refrain from engaging in business there.

Moreover, acting with righteousness also entails utilizing one's business achievements in manners that are pleasing to Allah, the Exalted. This approach will guarantee that their business endeavors and financial

prosperity serve as a source of solace and tranquility for them in both this life and the hereafter through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

However, individuals who misuse their business achievements may discover that these very successes turn into a source of stress and unhappiness, as they have overlooked Allah, the Exalted, the One who bestowed upon them that success. As a result, they will obtain an unbalanced mental and physical state, misplace everything and everyone within their life and fail to correctly prepare for their accountability on Judgement Day. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."

Individuals engaged in business should consistently refrain from dishonesty, as it results in unethical behavior, and such behavior can ultimately lead to

dire consequences. Indeed, a person may continue to speak and act on falsehoods until they are recognized as a significant liar by Allah, the Exalted. This caution is highlighted in a Hadith located in Jami At Tirmidhi, number 1971. Chapter 7 Al A'raf, verse 85:

"…So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers."

It is important to note that when one wrongs others they will face justice on Judgement Day, even if they escape justice in this world. The oppressor will be forced to transfer their virtuous deeds to their victims, and if needed, they will carry the burden of their victim's wrongdoings until justice is served. This could lead to the oppressor encountering damnation in Hell on Judgement Day, irrespective of their compliance with the rights of Allah, the Exalted. This important warning is highlighted in a Hadith from Sahih Muslim, number 6579.

Therefore, one must avoid this outcome by correctly using the blessings they have been granted as outlined in Islamic teachings so that they fulfil the rights of Allah, the Exalted, and people. This will ensure they obtain peace of mind and encourage the spread of justice and peace within society. Chapter 7 Al A'raf, verse 85:

"…So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers."

When an individual chooses a path in life that differs from that of their companions, it may evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal desires instead of adhering to the guidance of Allah, the Exalted. Consequently, this can lead to criticism aimed at those who remain steadfast in their faith, frequently from family members. Chapter 7 Al A'raf, verse 86:

"And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant…"

Moreover, societal factors such as social media, fashion trends, and cultural norms frequently exert pressure on individuals committed to Islamic values. Advocating for Islam is often perceived as a hindrance to their aspirations for wealth and social status. Sectors that Islam critiques, particularly those associated with alcohol and entertainment, actively oppose the acceptance of Islamic principles and discourage Muslims from acting on their faith. This significantly contributes to the widespread anti-Islamic sentiments across various platforms, including social media.

Furthermore, those who strive to follow Islamic teachings, which advocate for moderation in personal desires and the correct use of the blessings granted to them, frequently face negative judgments from individuals who indulge in excess—acting on their desires without restraint as Islam makes them appear animalistic. These individuals often attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, trying to entice them into a lifestyle marked by unbridled desire. They tend to focus on specific elements of Islam, such as women's dress code, to diminish its attractiveness. However, discerning individuals can easily see the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-control. For example, while they may criticize the Islamic dress code for women, they do not subject dress codes in other essential professions like law enforcement, military, healthcare, education, and business to the same level of examination. This selective critique of the Islamic dress code, in contrast to their silence on other dress codes, highlights the fragility and baselessness of their arguments. Ultimately, it is the tenets of Islam and the disciplined conduct of its followers that provoke these various assaults on Islam, prompting them to criticize it in any manner possible.

In every situation, an individual should steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that this commitment will provide them with tranquility and shield them from the adverse influences of others.

In contrast, choosing to defy Allah, the Exalted, in order to gain the approval of others will result in a loss of inner peace, as they will misuse the blessings they have received. This will hinder their ability to attain a balanced mental and physical state, leading to disorder in their relationships and life priorities.

To achieve steadfastness in obeying Allah, the Exalted, amidst external criticism, one must cultivate strong faith. A solid faith is crucial for upholding a commitment to obey Allah, the Exalted, in every situation, whether during times of prosperity or hardship. This deep faith is nurtured through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in both this life and the hereafter. On the other hand, those who lack knowledge of Islamic principles often possess weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of knowledge can cloud the understanding that surrendering personal desires in favor of following the commands of Allah, the Exalted, is essential for attaining genuine peace in both worlds. Therefore, it is crucial for individuals to strengthen their faith through the pursuit and application of Islamic knowledge, ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves properly utilizing the blessings granted to them, as outlined by Islamic teachings, ultimately leading to a harmonious mental and physical state and the correct prioritization of all facets of their lives.

The Holy Prophet Shoaib, peace be upon him, also encouraged his nation to show gratitude to Allah, the Exalted, for the countless blessings He had granted them so that they achieved peace of mind in both worlds. Chapter 7 Al A'raf, verse 86:

"…And remember when you were few and He increased you…"

Showing gratitude with intention involves acting purely to please Allah, the Exalted. Verbal expressions of gratitude can be either through positive speech or by remaining silent. Additionally, demonstrating gratitude through actions means using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Engaging in this practice will lead to more blessings, peace, and success in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while correctly preparing for their accountability on the Day of Judgement. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

The Holy Prophet Shoaib, peace be upon him, warned his people against ingratitude, as this would cause them to misuse the blessings they had been granted, just like the previous nations did. This would only lead them to an unbalanced mental and physical state and cause them to misplace everything and everyone within their life and prevent them from preparing for their accountability on the Day of Judgement. In addition, ingratitude to Allah, the Exalted, would prevent them from fulfilling the rights of people, which would lead to the spread of corruption and injustice within society. Chapter 7 Al A'raf, verse 86:

"…And see how was the end of the corrupters."

In essence, this verse urges individuals to steer clear of a self-focused mindset, where they solely fixate on their own lives and difficulties. Those who adopt such a perspective miss out on the chance to gain insights from both historical occurrences and their personal experiences, as well as from the circumstances of those around them. Gaining wisdom from these aspects is among the most effective ways to correct one's behavior and prevent the repetition of past mistakes, ultimately nurturing inner tranquility. For instance, witnessing wealthy and famous individuals misuse the blessings they have been granted, only to be burdened by stress, mental health issues, addiction, and even thoughts of suicide—despite fleeting moments of joy and luxury—provides a crucial lesson. It teaches observers to avoid misusing the blessings they have been granted, reinforcing the idea that true peace of mind does not stem from material riches or the satisfaction of every earthly desire. Similarly, seeing someone in poor health should foster gratitude for one's own wellness and encourage its proper use before it is lost. Consequently, Islam consistently motivates Muslims to stay vigilant and observant, rather than becoming so engrossed in their personal affairs that they overlook the wider world around them. Chapter 7 Al A'raf, verse 86:

"…And see how was the end of the corrupters."

As this world is not Paradise, people adopting opposing beliefs is inevitable. Some will accept the clear evidences of divine teachings and acknowledge their widespread benefits. While others will fail to accept and act on divine

teachings as they contradict their worldly desires. Chapter 7 Al A’raf, verse 87:

“And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed…”

In this case, one should wholeheartedly adopt and apply Islamic teachings for their own advantage, even when these principles may clash with personal inclinations. They ought to behave like a wise and patient individual who adheres to their physician's medical recommendations, recognizing that such advice serves their best interests, even if it involves taking unpleasant medications and following a strict diet. Just as this careful patient will achieve good mental and physical health, so will the person who embraces and adheres to Islamic teachings. This is because Allah, the Exalted, is the sole source of knowledge essential for helping an individual attain a harmonious mental and physical state and for properly arranging everything and everyone in their life. The understanding of human mental and physical conditions that society holds will never be adequate to reach this objective, no matter how extensive the research may be, as it cannot tackle every challenge one might face in life. Their guidance cannot avert all types of mental and physical stress, nor can it guarantee that one organizes everything and everyone in their life correctly, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this profound knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes clear when one observes the differences between those who utilize the blessings they have received in line with Islamic teachings and those who do not. While many patients may not fully understand the scientific concepts related to their

prescribed medications and therefore blindly trust their doctors implicitly, Allah, the Exalted, however, urges individuals to reflect on the teachings of Islam to appreciate its positive effects on their lives. He does not demand blind acceptance of these teachings; instead, He wishes for individuals to recognize their truth through evident proof. This, however, requires that one engages with the teachings of Islam with an open and impartial mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with Islamic teachings. Chapter 7 Al A’raf, verse 87:

“And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges."

In reality, those who disregard the Islamic code of conduct in favor of alternative human-made guidelines primarily do so to fulfill their worldly desires, as all other codes of conduct are essentially rooted in human desires. Wealthy and influential individuals often find themselves more deeply entrenched in this viewpoint, recognizing that embracing the truth of Islam would require adherence to a specific moral framework, which could limit their pursuit of misguided ambitions. They therefore frequently encourage others to emulate their actions, motivated by a fear of losing their power and influence. Historically, this is why they have often been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior does not determine whether Islam is the correct or incorrect faith based on clear evidence; it merely pertains to the fulfillment of personal desires.Chapter 7 Al A’raf, verse 88:

“Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?"”

As discussed earlier, when one strives to obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, those in society whose only aim is to fulfil their worldly desires will oppose them. They will not oppose them with knowledge based on evidence,

instead they will unconstructively criticise them and give them ultimatums in order to coerce them into abandoning the obedience of Allah, the Exalted.

In general, this kind of attitude is quite prevalent among Muslims. They frequently issue extreme ultimatums to their family members, implying that one must either align with them or be entirely severed from them. This stance is at odds with the principles of Islam, as their reactions are driven by personal feelings and desires rather than the teachings of their faith. For instance, if a son wishes to marry someone who is permissible for him under Islamic law, but his parents disapprove of his choice, they may present him with an ultimatum: either he refrains from marrying her, or if he chooses to proceed, they will cut off their relationship with him. Such behaviour is in direct contradiction to Islamic teachings. It is perplexing how these individuals fail to realize that they will ultimately be the ones to suffer the most from the consequences of their actions. Even if they assert that they are entirely satisfied with severing ties with their relative, it remains a major sin. Indeed, it is such a grave sin that the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sahih Bukhari, number 5984, that those who sever family ties will not enter Paradise. Furthermore, Allah, the Exalted, cuts His mercy off from those who act in this manner, which hinders their ability to find peace with their misguided choices. This is discussed in a Hadith found in Sahih Bukhari, number 5987. Therefore, a Muslim should only distance themselves from the decisions of their relatives or friends if those decisions are unlawful. If the choice is lawful but they disagree, they should kindly share their perspective; however, if the individual decides to proceed with their choice, they should accept it and maintain their relationship, fulfilling their rights as prescribed by Islamic teachings. They should continue to support them and refrain from insulting them, even if the choice turns out to be unwise. It is crucial to remember that people are not infallible. This approach will help ensure that relatives and friends continue to uphold their connections and respect one another. Fulfilling this duty is essential for all Muslims.

When faced with ultimatums from others trying to deter them from obeying Allah, the Exalted, individuals must remain firmly committed to His obedience recognizing that this dedication will bring them peace of mind and protect them from the negative influences of people, even if this protection is not obvious to them. Chapter 7 Al A'raf, verse 89:

"We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied…"

In contrast, choosing to disobey Allah, the Exalted, in order to satisfy others will result in a loss of inner peace, as this will inevitably cause one to misuse the blessings they have been granted. This will hinder their ability to attain a harmonious mental and physical condition, leading to disorder in their relationships and life priorities. As Allah, the Exalted, controls all things, this outcome is inevitable. Chapter 7 Al A'raf, verse 89:

"…Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

As discussed earlier, the leaders of a society always try to discourage people from acting on Islamic teachings as they fear losing their leadership and influence. Chapter 7 Al A'raf, verse 90:

"Said the eminent ones who disbelieved among his people, "If you should follow Shu'ayb, indeed, you would then be losers.""

If an individual rejects their servitude to Allah, the Exalted, they will inevitably find themselves subservient to various other influences, such as individuals, social media, fashion, culture, and their employers. Balancing multiple and often unreasonable masters results only in stress, as it is impossible to meet the demands of all due to their erratic nature. Similar to an employee burdened with several supervisors who struggles to fulfill everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will become encumbered by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals may face feelings of sadness, isolation, depression, and even suicidal thoughts, as their efforts to satisfy their worldly masters fail to provide the fulfillment they yearn for. This essential truth is evident to anyone, irrespective of their educational background. The one who persists on this attitude will inevitably misuse the blessings they have been granted. As a result, they will experience an imbalance in their mental and physical well-being, they will misplace everything and everyone within their life and fail to prepare correctly for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of any material comforts they might enjoy. Chapter 7 Al A'raf, verses 91-92:

“So the earthquake seized them, and they became within their home [corpses] fallen prone. Those who denied Shu'ayb - it was as though they had never resided there. Those who denied Shu'ayb - it was they who were the losers.”

However, if one wishes to evade this fate and instead attain peace of mind by achieving a balanced mental and physical state, and by appropriately prioritizing everything and everyone in their life, they must embrace and adhere to the principles set forth by the One who possesses all knowledge, Allah, the Exalted.

Allah, the Exalted, then highlights that one cannot impose guidance on others, whether in worldly or religious affairs. Chapter 7 Al A’raf, verse 93:

“And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"”

It is an individual's duty to properly inform those around them about the difference between right guidance and misguidance, while also encouraging them to choose the right path in life. However, they cannot force anyone to make that decision. Those who fail to understand this reality will often experience frustration and disappointment towards those who choose misguidance, and this sense of sorrow may even escalate into depression if

they do not recognize that their role is not to force others into making the right choices in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who pursue appropriate guidance will respond favorably. Those who aim to achieve serenity in both worlds, even if it means resisting their earthly desires, acknowledge that controlling one's desires in this life is a small price to pay for attaining inner peace in both worlds. Moreover, these people realize that fulfilling all of one's earthly desires does not lead to genuine tranquility. This is clearly illustrated when one examines the lives of the affluent and famous.

After discussing specific events from history linked to some of the Holy Prophets, peace be upon them, and their nations, Allah, the Exalted, then discusses His tradition when dealing with every nation. When a nation as a whole prefer living according to their desires and therefore ignore the divine code of conduct they are granted, despite the clear proofs which indicate its widespread benefits, Allah, the Exalted, aims to remove their arrogance by subjecting them to difficulties. Chapter 7 Al A'raf, verse 94:

"And We sent to no city a prophet [who was denied] except that We seized its people with poverty and hardship that they might humble themselves [to Allah]."

But if they persist on their disobedience by misusing the blessings they have been granted, then Allah, the Exalted, gives them respite by removing the difficulties from them and grants them many worldly blessings with the aim that they show gratitude to Him. Gratitude involves correctly using the blessings one has been granted as outlined in divine teachings. Chapter 7 Al A'raf, verse 95:

"Then We exchanged in place of the bad [condition], good, until they increased [and prospered]…"

But if they fail to recognize the aim of removing their difficulties and granting them blessings, they will assume that facing times of difficulties and times of ease are just a part of a natural and aimless cycle of living in this world. Chapter 7 Al A'raf, verse 95:

"Then We exchanged in place of the bad [condition], good, until they increased [and prospered] and said, "Our fathers [also] were touched with hardship and ease."…"

They will not understand that everything in this world occurs with reason and purpose and there is no such thing as random events. One only needs to

observe how every creation within the universe has a purpose, such as the Sun, the Moon, the stars and the oceans. The one observes these things with an open mind will undoubtedly recognize that all of creation has a purpose and they do not operate in a random way. Therefore, even the things which occur within the universe are not random either, such as people facing times of ease or times of difficulty. Failing to recognize this truth will prevent one from learning lessons from the things which occur within their life and the things which occur around them. As a result, they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. In this world, their mindset will prevent them from achieving a balanced mental and physical state, causing them to misplace everything and everyone around them. As a result, elements of their life, such as family, friends, career, and wealth, will become sources of stress. If they continue to disobey Allah, the Exalted, they may wrongly blame their stress on others, like their spouse. By pushing away these positive influences, they will only worsen their mental health issues, which could lead to depression, substance abuse, and even suicidal thoughts. This pattern is evident when observing those who consistently misuse the blessings they have been granted, such as the wealthy and famous, despite their apparent enjoyment of material luxuries. Chapter 7 Al A’raf, verse 95:

“…So We seized them suddenly while they did not perceive.”

Allah, the Exalted, then warns people to learn lessons from those who disobeyed Him in the past and the consequences of their actions. Chapter 7 Al A’raf, verse 96:

“And if only the people of the cities had believed and feared Allah…”

In essence, this verse urges individuals to steer clear of a self-absorbed perspective, focusing solely on their own lives and difficulties. Those who adopt such a mindset miss the chance to gain insights from historical occurrences, their personal experiences, and the circumstances of those around them. Gaining wisdom from these aspects is one of the most effective ways to correct one's behavior and prevent the repetition of past mistakes, ultimately leading to inner peace. For instance, witnessing wealthy and famous individuals misusing the blessings they have been granted, only to be burdened by stress, mental health issues, addiction, and even suicidal thoughts—despite fleeting moments of joy and luxury—provides a crucial lesson. It teaches observers to avoid misusing the blessings they have been granted, reinforcing the idea that true peace of mind does not stem from material riches or the satisfaction of every earthly desire. Similarly, seeing someone in poor health should evoke gratitude for one's own wellness and encourage its proper use before it is lost. Thus, Islam consistently advises Muslims to stay vigilant and aware, rather than becoming so engrossed in their personal affairs that they overlook the wider world around them. Those who embrace the right mindset will be motivated to adopt the correct behaviour to avoid sharing the fate of others who continued to disobey Allah, the Exalted. Consequently, an individual who embraces the appropriate behavior will effectively utilize the blessings bestowed upon them, as described in Islamic teachings. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, such behavior will promote peace of mind in both worlds. Furthermore, this mindset will guarantee the fulfillment of the rights owed to Allah, the Exalted, and to others. This will contribute to the establishment of justice and peace within the community. Chapter 7 Al A’raf, verse 96:

"And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth…"

But if one fails to learn from the mistakes of others, then they will blindly follow them in their behaviour assuming peace of mind lies in this behaviour. As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, misplacing everything and everyone within their life while failing to correctly prepare for their accountability on the Day of Judgement. This will lead to stress, trouble, and difficulties in both worlds, despite any fleeting worldly pleasures they may enjoy. In addition, their behaviour will prevent them from fulfilling the rights of Allah, the Exalted, and people. As a result, injustice and corruption will spread within society. Chapter 7 Al A'raf, verse 96:

"…but they denied [the messengers], so We seized them for what they were earning."

Allah, the Exalted, then gives a further warning to avoid imitating the misguided people of the past by reminding people that His punishment often comes unexpectedly and is inescapable. Chapter 7 Al A'raf, verses 97-99:

“Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep? Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play? Then did they feel secure from the plan of Allah?...”

The minimum unexpected punishment the person who persists on the disobedience Allah, the Exalted, by misusing the blessings He has granted, receives is a lack of peace of mind in life despite enjoying worldly luxuries. In fact, every aspect of their life, including family, friends, career, and wealth, will become a source of stress. If they continue to disobey Allah, the Exalted, they might find themselves blaming the wrong people and situations, such as their spouse, for their stress. By eliminating these positive influences from their lives, they are likely to worsen their mental health issues, which could lead to depression, substance abuse, and even suicidal thoughts. Chapter 7 Al A’raf, verse 99:

“…But no one feels secure from the plan of Allah except the losing people.”

In order to avoid this outcome one must observe the bad choices of others and the consequences they faced despite the worldly luxuries they enjoyed, such as the rich and famous, and therefore choose the right path in life so that they achieve peace of mind in both worlds. Chapter 7 Al A’raf, verse 100:

“Has it not become clear to those who inherited the earth after its [previous] people that if We willed, We could afflict them for their sins?...”

But when a person’s only aim in life is to fulfil their worldly desires they become blind and deaf from learning from the mistakes of others and instead blindly adopt the same way of life as them and as a result, they suffer the same consequences as them in both worlds. Chapter 7 Al A’raf, verse 100:

“…But We seal over their hearts so they do not hear.”

Allah, the Exalted, has ascribed the act of sealing to Himself, for nothing transpires in the universe without His consent and will. However, as explicitly stated in the main verses being examined, this consequence stems directly from their own behavior of clinging to their earthly desires, thus misappropriating the blessings they have received.

Allah, the Exalted, then reminds the non-muslims of Mecca and by extension, the people of the book, that as the Holy Prophet Muhammad, peace and blessings be upon him, did not have access to previous divine teachings or events from history, there was no way from him to recite events from history through the Holy Quran unless Allah, the Exalted, revealed it to Him. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

And chapter 7 Al A’raf, verse 101:

“Those cities - We relate to you some of their news…”

Allah, the Exalted, then warns people from blindly imitating society, such as their elders, as it only ever leads to misguidance. Chapter 7 Al A’raf, verse 101:

“…And certainly did their messengers come to them with clear proofs, but they were not to believe in that which they had denied before…”

One should refrain from following others without question, as the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When individuals witness the majority of society disregarding Islamic principles, they may mistakenly assume that the majority's actions are correct, leading them to follow suit without contemplation. However, it is

important to recognize that the majority view is not always accurate. History has demonstrated how widely held beliefs can be proven incorrect with the advent of new evidence and understanding, such as the once-accepted notion that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority's views, as this leads to poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead, individuals ought to utilize the reasoning and intellect granted to them to assess each situation based on knowledge and evidence, enabling them to make well-informed choices, even if these choices differ from the dominant opinions of the majority. Indeed, Islam strongly admonishes against the unthinking imitation of others even in religious matters, for this very reason and thus encourages Muslims to learn and act upon Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

But if one behaves like cattle and blindly follows others, such as their elders, then they will become misguided and persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, they will misplace everything and everyone within their life and they will fail to prepare correctly for their accountability on the Day of Judgement. This will bring about stress, obstacles, and difficulties in both worlds, despite any fleeting worldly joys they may enjoy. Chapter 7 Al A'raf, verse 101:

"…Thus does Allah seal over the hearts of the disbelievers."

As discussed earlier, Allah, the Exalted, has associated the act of sealing with Himself, as nothing transpires in the universe without His consent and will. However, as explicitly stated in the main verses under discussion, this result is a direct consequence of their own behavior of blindly imitating others instead of using their reasoning and intellect to recognize and follow right guidance.

Allah, the Exalted, then highlights the fickle nature of those who adopt man-made codes of conduct instead of following the divine code of conduct He has granted them. Chapter 7 Al A'raf, verse 102:

"And We did not find for most of them any covenant…"

Even when these people adopt a man-made code of conduct instead of the divine code of conduct provided by Allah, the Exalted, they fail to live up them and instead change their code of conduct whenever it suits their desires. This is quite obvious when one observes religions and ways of life other than Islam. Over time, people have edited their way of life according to their desires and some openly contradict their religion through their behaviour despite claiming belief in it. A muslim must avoid behaving in this manner and instead support their verbal declaration of faith in Allah, the Exalted, with actions, otherwise they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will experience a lack of mental and physical equilibrium, they will misplace everything and everyone within their life and they fail to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, regardless of any temporary pleasures they may experience. Chapter 7 Al A'raf, verse 102:

"…but indeed, We found most of them defiantly disobedient."

In fact, the muslim who persists on disobeying Allah, the Exalted, may well leave this world without their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can a person's faith diminish and perish if it is not nurtured with acts of obedience. This represents the most significant loss.

To conclude, individuals should embrace and implement Islamic principles for their own benefit, even when these principles may conflict with their personal desires. They should act like a wise patient who follows their doctor's advice, understanding that it is in their best interest, even if it means taking unpleasant medications and adhering to a strict diet. Just as this wise patient will attain optimal mental and physical health, so too will the person who accepts and practices Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to guide a person towards achieving a harmonious mental and physical state and to properly organize everything and everyone in their life. Society's comprehension of human mental and physical conditions will never suffice to reach this objective, regardless of the extent of research conducted, as it cannot address every challenge an individual may encounter in life. Their guidance cannot assist individuals in evading all forms of mental and physical stress, nor can it ensure that one will manage everything and everyone in their life effectively, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has complete knowledge, which He has imparted to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one examines the outcomes of those who apply the blessings they have received in accordance with Islamic principles compared to those who do not. While many patients may not grasp the scientific rationale behind the medications they are prescribed and thus blindly depend on their doctors, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam to witness its beneficial effects on their lives. He does not expect people to accept Islamic teachings without question; rather, He desires them to acknowledge its truth through clear evidence. However, this necessitates that individuals approach the teachings of Islam with an open and unbiased perspective. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

Moreover, as Allah, the Exalted, holds exclusive authority over the spiritual hearts of people, the abode of peace of mind, He alone decides who is granted this tranquillity and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is clear that Allah, the Exalted, grants peace of mind only to those who use His blessings appropriately as outlined in Islamic teachings.

Chapter 7 – Al A'raf, Verses 103-174

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُفْسِدِينَ ﴿١٠٣﴾

وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾

حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ
بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾

قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿١٠٨﴾

قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿١٠٩﴾

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾

يَأْتُوكَ بِكُلِّ سَٰحِرٍ عَلِيمٍ ١١٢

وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا۟ إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ١١٣

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ١١٤

قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ ١١٥

قَالَ أَلْقُوا۟ فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ
١١٦

۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ١١٧

فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ١١٨

فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ١١٩

وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ١٢٠

قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ١٢١

رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾

قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ
أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾

وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ
﴿١٢٦﴾

وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ
سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿١٢٧﴾

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ
عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ
عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

وَلَقَدۡ أَخَذۡنَآ ءَالَ فِرۡعَوۡنَ بِٱلسِّنِينَ وَنَقۡصٖ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَذَّكَّرُونَ ١٣٠

فَإِذَا جَآءَتۡهُمُ ٱلۡحَسَنَةُ قَالُواْ لَنَا هَٰذِهِۦۖ وَإِن تُصِبۡهُمۡ سَيِّئَةٞ يَطَّيَّرُواْ بِمُوسَىٰ وَمَن مَّعَهُۥٓۗ أَلَآ
إِنَّمَا طَٰٓئِرُهُمۡ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ١٣١

وَقَالُواْ مَهۡمَا تَأۡتِنَا بِهِۦ مِنۡ ءَايَةٖ لِّتَسۡحَرَنَا بِهَا فَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ ١٣٢

فَأَرۡسَلۡنَا عَلَيۡهِمُ ٱلطُّوفَانَ وَٱلۡجَرَادَ وَٱلۡقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٖ مُّفَصَّلَٰتٖ فَٱسۡتَكۡبَرُواْ وَكَانُواْ
قَوۡمٗا مُّجۡرِمِينَ ١٣٣

وَلَمَّا وَقَعَ عَلَيۡهِمُ ٱلرِّجۡزُ قَالُواْ يَٰمُوسَى ٱدۡعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَۖ لَئِن كَشَفۡتَ عَنَّا
ٱلرِّجۡزَ لَنُؤۡمِنَنَّ لَكَ وَلَنُرۡسِلَنَّ مَعَكَ بَنِيٓ إِسۡرَٰٓءِيلَ ١٣٤

فَلَمَّا كَشَفۡنَا عَنۡهُمُ ٱلرِّجۡزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمۡ يَنكُثُونَ ١٣٥

فَٱنتَقَمۡنَا مِنۡهُمۡ فَأَغۡرَقۡنَٰهُمۡ فِي ٱلۡيَمِّ بِأَنَّهُمۡ كَذَّبُواْ بِـَٔايَٰتِنَا وَكَانُواْ عَنۡهَا غَٰفِلِينَ ١٣٦

وَأَوۡرَثۡنَا ٱلۡقَوۡمَ ٱلَّذِينَ كَانُواْ يُسۡتَضۡعَفُونَ مَشَٰرِقَ ٱلۡأَرۡضِ وَمَغَٰرِبَهَا ٱلَّتِي بَٰرَكۡنَا
فِيهَاۖ وَتَمَّتۡ كَلِمَتُ رَبِّكَ ٱلۡحُسۡنَىٰ عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ بِمَا صَبَرُواْۖ وَدَمَّرۡنَا مَا كَانَ يَصۡنَعُ
فِرۡعَوۡنُ وَقَوۡمُهُۥ وَمَا كَانُواْ يَعۡرِشُونَ ١٣٧

وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى
ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾

قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٤٠﴾

وَإِذْ أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۖ يُقَتِّلُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

۞ وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ
مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ ٱنظُرْ
إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا
وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾

قَالَ يَٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى وَبِكَلَٰمِى فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ
ٱلشَّٰكِرِينَ ﴿١٤٤﴾

وَكَتَبۡنَا لَهُۥ فِي ٱلۡأَلۡوَاحِ مِن كُلِّ شَيۡءٖ مَّوۡعِظَةٗ وَتَفۡصِيلٗا لِّكُلِّ شَيۡءٖ فَخُذۡهَا بِقُوَّةٖ
وَأۡمُرۡ قَوۡمَكَ يَأۡخُذُواْ بِأَحۡسَنِهَاۚ سَأُوْرِيكُمۡ دَارَ ٱلۡفَٰسِقِينَ ١٤٥

سَأَصۡرِفُ عَنۡ ءَايَٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَإِن يَرَوۡاْ كُلَّ ءَايَةٖ لَّا
يُؤۡمِنُواْ بِهَا وَإِن يَرَوۡاْ سَبِيلَ ٱلرُّشۡدِ لَا يَتَّخِذُوهُ سَبِيلٗا وَإِن يَرَوۡاْ سَبِيلَ ٱلۡغَيِّ يَتَّخِذُوهُ
سَبِيلٗاۚ ذَٰلِكَ بِأَنَّهُمۡ كَذَّبُواْ بِـَٔايَٰتِنَا وَكَانُواْ عَنۡهَا غَٰفِلِينَ ١٤٦

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلۡأٓخِرَةِ حَبِطَتۡ أَعۡمَٰلُهُمۡۚ هَلۡ يُجۡزَوۡنَ إِلَّا مَا كَانُواْ
يَعۡمَلُونَ ١٤٧

وَٱتَّخَذَ قَوۡمُ مُوسَىٰ مِنۢ بَعۡدِهِۦ مِنۡ حُلِيِّهِمۡ عِجۡلٗا جَسَدٗا لَّهُۥ خُوَارٌۚ أَلَمۡ يَرَوۡاْ أَنَّهُۥ لَا يُكَلِّمُهُمۡ
وَلَا يَهۡدِيهِمۡ سَبِيلًاۘ ٱتَّخَذُوهُ وَكَانُواْ ظَٰلِمِينَ ١٤٨

وَلَمَّا سُقِطَ فِيٓ أَيۡدِيهِمۡ وَرَأَوۡاْ أَنَّهُمۡ قَدۡ ضَلُّواْ قَالُواْ لَئِن لَّمۡ يَرۡحَمۡنَا رَبُّنَا وَيَغۡفِرۡ لَنَا
لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ١٤٩

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوۡمِهِۦ غَضۡبَٰنَ أَسِفٗا قَالَ بِئۡسَمَا خَلَفۡتُمُونِي مِنۢ بَعۡدِيٓۖ أَعَجِلۡتُمۡ أَمۡرَ رَبِّكُمۡۖ
وَأَلۡقَى ٱلۡأَلۡوَاحَ وَأَخَذَ بِرَأۡسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيۡهِۚ قَالَ ٱبۡنَ أُمَّ إِنَّ ٱلۡقَوۡمَ ٱسۡتَضۡعَفُونِي وَكَادُواْ
يَقۡتُلُونَنِي فَلَا تُشۡمِتۡ بِيَ ٱلۡأَعۡدَآءَ وَلَا تَجۡعَلۡنِي مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ١٥٠

قَالَ رَبِّ ٱغۡفِرۡ لِي وَلِأَخِي وَأَدۡخِلۡنَا فِي رَحۡمَتِكَۖ وَأَنتَ أَرۡحَمُ
ٱلرَّٰحِمِينَ ١٥١

إِنَّ ٱلَّذِينَ ٱتَّخَذُواْ ٱلۡعِجۡلَ سَيَنَالُهُمۡ غَضَبٞ مِّن رَّبِّهِمۡ وَذِلَّةٞ فِي ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُفۡتَرِينَ ١٥٢

وَٱلَّذِينَ عَمِلُواْ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُواْ مِنۢ بَعۡدِهَا وَءَامَنُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا
لَغَفُورٞ رَّحِيمٞ ١٥٣

وَلَمَّا سَكَتَ عَن مُّوسَى ٱلۡغَضَبُ أَخَذَ ٱلۡأَلۡوَاحَۖ وَفِي نُسۡخَتِهَا هُدٗى وَرَحۡمَةٞ
لِّلَّذِينَ هُمۡ لِرَبِّهِمۡ يَرۡهَبُونَ ١٥٤

وَٱخۡتَارَ مُوسَىٰ قَوۡمَهُۥ سَبۡعِينَ رَجُلٗا لِّمِيقَٰتِنَاۖ فَلَمَّآ أَخَذَتۡهُمُ ٱلرَّجۡفَةُ قَالَ
رَبِّ لَوۡ شِئۡتَ أَهۡلَكۡتَهُم مِّن قَبۡلُ وَإِيَّٰيَۖ أَتُهۡلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآۖ إِنۡ هِيَ
إِلَّا فِتۡنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهۡدِي مَن تَشَآءُۖ أَنتَ وَلِيُّنَا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَاۖ
وَأَنتَ خَيۡرُ ٱلۡغَٰفِرِينَ ١٥٥

۞ وَٱكۡتُبۡ لَنَا فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٗ وَفِي ٱلۡأٓخِرَةِ إِنَّا هُدۡنَآ إِلَيۡكَۚ قَالَ
عَذَابِيٓ أُصِيبُ بِهِۦ مَنۡ أَشَآءُۖ وَرَحۡمَتِي وَسِعَتۡ كُلَّ شَيۡءٖۚ فَسَأَكۡتُبُهَا
لِلَّذِينَ يَتَّقُونَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤۡمِنُونَ ١٥٦

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِي يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ
فِي ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ
وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِي كَانَتْ عَلَيْهِمْ فَٱلَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ
وَنَصَرُوهُ وَٱتَّبَعُواْ ٱلنُّورَ ٱلَّذِيٓ أُنزِلَ مَعَهُۥٓ أُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِي لَهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْيِۦ وَيُمِيتُ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ
ٱلْأُمِّيِّ ٱلَّذِي يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٨﴾

وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾

وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ
قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ
عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا
عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَمَا
ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

وَإِذْ قِيلَ لَهُمُ ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ وَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ
وَقُولُوا۟ حِطَّةٌ وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيٓـَٰٔتِكُمْ
سَنَزِيدُ ٱلْمُحْسِنِينَ ﴿١٦١﴾

فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَرْسَلْنَا
عَلَيْهِمْ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَظْلِمُونَ ﴿١٦٢﴾

وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى
ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا
يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٣﴾

وَإِذۡ قَالَتۡ أُمَّةٞ مِّنۡهُمۡ لِمَ تَعِظُونَ قَوۡمًا ٱللَّهُ مُهۡلِكُهُمۡ أَوۡ مُعَذِّبُهُمۡ عَذَابٗا شَدِيدٗاۖ
قَالُواْ مَعۡذِرَةً إِلَىٰ رَبِّكُمۡ وَلَعَلَّهُمۡ يَتَّقُونَ ١٦٤

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦٓ أَنجَيۡنَا ٱلَّذِينَ يَنۡهَوۡنَ عَنِ ٱلسُّوٓءِ وَأَخَذۡنَا ٱلَّذِينَ
ظَلَمُواْ بِعَذَابِۭ بَـِٔيسِۭ بِمَا كَانُواْ يَفۡسُقُونَ ١٦٥

فَلَمَّا عَتَوۡاْ عَن مَّا نُهُواْ عَنۡهُ قُلۡنَا لَهُمۡ كُونُواْ قِرَدَةً خَٰسِـِٔينَ ١٦٦

وَإِذۡ تَأَذَّنَ رَبُّكَ لَيَبۡعَثَنَّ عَلَيۡهِمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَن يَسُومُهُمۡ سُوٓءَ
ٱلۡعَذَابِۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلۡعِقَابِ وَإِنَّهُۥ لَغَفُورٞ رَّحِيمٞ ١٦٧

وَقَطَّعۡنَٰهُمۡ فِي ٱلۡأَرۡضِ أُمَمٗاۖ مِّنۡهُمُ ٱلصَّٰلِحُونَ وَمِنۡهُمۡ دُونَ ذَٰلِكَۖ
وَبَلَوۡنَٰهُم بِٱلۡحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمۡ يَرۡجِعُونَ ١٦٨

فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٞ وَرِثُواْ ٱلۡكِتَٰبَ يَأۡخُذُونَ عَرَضَ هَٰذَا ٱلۡأَدۡنَىٰ وَيَقُولُونَ
سَيُغۡفَرُ لَنَا وَإِن يَأۡتِهِمۡ عَرَضٞ مِّثۡلُهُۥ يَأۡخُذُوهُۚ أَلَمۡ يُؤۡخَذۡ عَلَيۡهِم مِّيثَٰقُ ٱلۡكِتَٰبِ أَن لَّا
يَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّ وَدَرَسُواْ مَا فِيهِۗ وَٱلدَّارُ ٱلۡأٓخِرَةُ خَيۡرٞ لِّلَّذِينَ يَتَّقُونَۚ
أَفَلَا تَعۡقِلُونَ ١٦٩

وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ



۞ وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ
ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ١٧١

وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا
غَٰفِلِينَ ١٧٢

أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا
فَعَلَ ٱلْمُبْطِلُونَ ١٧٣

وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلَعَلَّهُمْ يَرْجِعُونَ ١٧٤

“Then We sent after them Moses with Our signs to Pharaoh and his establishment, but they were unjust toward them. So see how was the end of the corrupters.

And Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds.

“[Who is] obligated not to say about Allah except the truth. I have come to you with clear evidence from your Lord, so send with me the Children of Israel."

[Pharaoh] said, "If you have come with a sign, then bring it forth, if you should be of the truthful."

So he [Moses] threw his staff, and suddenly it was a serpent, manifest.

And he drew out his hand; thereupon it was white [with radiance] for the observers.

Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician.

Who wants to expel you from your land [through magic], so what do you instruct?"

They said, "Postpone [the matter of] him and his brother and send among the cities gatherers.

Who will bring you every learned magician."

And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant."

He [Pharaoh] said, "Yes, and, [moreover], you will be among those made near [to me]."

They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]."

He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.

And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying.

So the truth was established, and abolished was what they were doing.

And they [i.e., Pharaoh and his people] were overcome right there and became debased.

And the magicians fell down in prostration [to Allah].

They said, "We have believed in the Lord of the worlds.

The Lord of Moses and Aaron."

Said Pharaoh, "You believed in him before I gave you permission. Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people. But you are going to know."

I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all."

They said, "Indeed, to our Lord we will return."

And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as Muslims [in submission to You].

And the eminent among the people of Pharaoh said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."

Said Moses to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."

They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do."

And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded.

But when good [provision] came to them, they said, "This is ours [by right]." And if a bad [condition] struck them, they saw an evil omen in Moses and

those with him. Unquestionably, their fortune is with Allah, but most of them do not know.

And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you."

So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.

And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel."

But when We removed the punishment from them until a term which they were to reach, then at once they broke their word.

So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.

And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word [i.e., decree] of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.

And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They [the Children of Israel] said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.

Indeed, those [worshippers] - destroyed is that in which they are [engaged], and worthless is whatever they were doing."

"He said, "Is it other than Allah I should desire for you as a god while He has preferred you over the worlds?"

And when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment - killing your sons and keeping your women alive. And in that was a great trial from your Lord.

And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters."

And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have turned to You, and I am the first [among my people] of the believers."

[Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

And We wrote for him on the tablets of all things - instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.

Those who denied Our signs and the meeting of the Hereafter - their deeds have become worthless. Are they recompensed except for what they used to do?

And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could

neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.

And when regret overcame them and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers."

And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people overpowered me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

"[Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."

Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].

But those who committed misdeeds and then repented after them and believed - indeed your Lord, thereafter, is Forgiving and Merciful.

And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.

And Moses chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers.

And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." [Allah] said, "My

punishment - I afflict with it whom I will, but My mercy encompasses all things. So I will decree it [especially] for those who fear Me and give zakāh and those who believe in Our signs.

Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful."

Say, [Prophet Muhammad, peace and blessings be upon him], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.

And among the people of Moses is a community which guides by truth and by it establishes justice.

And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs.

Every people [i.e., tribe] knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.

And when it was said to them, "Dwell in this city [Jerusalem] and eat from it wherever you will and say, 'Relieve us of our burdens [i.e., sins],' and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward].

But those who wronged among them changed [the words] to a statement other than that which had been said to them. So We sent upon them a punishment from the sky for the wrong that they were doing.

And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.

And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him."

And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.

So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."

And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience].

And there followed them successors who inherited the Scripture [while] taking the commodities of this lower life and saying, "It will be forgiven for us." And if an offer like it comes to them, they will [again] take it. Was not the covenant of the Scripture [i.e., the Torah] taken from them that they would not say about Allah except the truth, and they studied what was in it?

And the home of the Hereafter is better for those who fear Allah, so will you not use reason?

But those who hold fast to the Book [i.e., the Quran] and establish prayer - indeed, We will not allow to be lost the reward of the reformers.

And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allah said], "Take what We have given you with determination and remember what is in it that you might fear Allah."

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."

Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"

And thus do We [explain in] detail the signs, and perhaps they will return."

Discussion on Verses 103-174

After discussing a series of historic events linked to different Holy Prophets, peace be upon them, Allah, the Exalted, begins to discuss some events from the children of Israel, as their descendants, the people of the book, were the second direct audience of the Holy Quran, after the non-muslims of Mecca, and as the children of Israel were the direct predecessors of the muslim nation. As a result, Allah, the Exalted, warns both the people of the book and the muslim nation to avoid following in the footsteps of the children of Israel by disobeying Him. Chapter 7 Al A'raf, verse 103:

"Then We sent after them Moses with Our signs to Pharaoh and his establishment, but they were unjust toward them…"

Despite recognizing the clear signs granted to the Holy Prophet Musa, peace be upon him, Pharaoh and his people rejected him as the message he brought contradicted their worldly desires. Chapter 27 An Naml, verse 14:

"And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters."

In truth, anyone who neglects the Islamic code of conduct in favor of other human-created codes does so primarily to satisfy their worldly cravings, as all alternative codes of conduct are fundamentally based on human desires. The affluent and influential often find themselves more deeply entrenched in this mentality, as they understand that accepting the truth of Islam would necessitate following a specific moral code, which would restrict their pursuit of misguided desires. Consequently, they promote this mindset among others, fearing the potential loss of their power and influence. Historically, this is why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior is not about whether Islam is the right or wrong faith according to clear evidence; it is simply about fulfilling one's own desires. When one persists on this behaviour, they will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. In addition, their behaviour will prevent them from fulfilling the rights of people. As a result, corruption and injustice will spread within society. Chapter 7 Al A'raf, verse 103:

"…So see how was the end of the corrupters."

Allah, the Exalted, encourages people to avoid this behaviour by observing the outcome of Pharoah and his people, despite their power, influence and material wealth. In essence, this verse encourages people to avoid a self-absorbed attitude, where they only focus on their own lives and challenges. Those who embrace this viewpoint forfeit the opportunity to learn from both historical events and their own experiences, as well as from the situations of

those around them. Acquiring knowledge from these elements is one of the most effective methods to improve one's conduct and avoid repeating past errors, ultimately fostering inner peace. For example, observing affluent and renowned individuals squander the blessings they have been granted, only to be weighed down by anxiety, mental health struggles, addiction, and even suicidal thoughts—despite brief moments of happiness and luxury—offers a vital lesson. It instructs onlookers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine tranquility does not arise from material wealth or the fulfillment of every earthly desire. Likewise, witnessing someone in poor health should inspire appreciation for one's own well-being and promote its proper utilization before it is taken away. Therefore, Islam consistently advises Muslims to remain alert and aware, rather than becoming so absorbed in their personal lives that they neglect the broader world around them.

Despite the resistance the Holy Prophet Musa, peace be upon him, encountered, he remained steadfast on his mission. Chapter 7 Al A'raf, verses 104-105:

"And Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds. [Who is] obligated not to say about Allah except the truth…""

This verse is a subtle criticism of some of the scholars of the people of the book who intentionally edited and misinterpreted their divine teachings for the sake of worldly gain, such as wealth and leadership. A muslim must avoid behaving in this manner as the worldly things they obtain in this manner will become a source of stress for them, even if this is not obvious to them, as

they cannot escape the control of Allah, the Exalted. In addition, the one who behaves in this manner will inevitably misuse the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, they will misplace everything and everyone within their life and fail to correctly prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles, despite any material comforts they may enjoy. In addition, if one fails to repent from this behaviour, they have been promised Hell in the afterlife in a Hadith found in Sunan Ibn Majah, number 253.

The earlier nations were granted many clear miracles that showcased the truth of their Holy Prophets, peace be upon them. Chapter 7 Al A'raf, verse 85:

"…I have come to you with clear evidence from your Lord..."

While the Holy Prophet Muhammad, peace and blessings be upon him, was granted many miracles, such as the splitting of the moon as mentioned in a Hadith found in Sahih Bukhari, number 3637, it is crucial to acknowledge that, being the Final Holy Prophet, peace and blessings be upon him, he was endowed with two lasting miracles: the Holy Quran and his outstanding character, which was deeply rooted in the Holy Quran. Therefore, studying the Holy Quran is vital to genuinely grasp its miraculous nature, which inspires true obedience to Allah, the Exalted, through the appropriate use of the blessings He has bestowed. This method will foster a harmonious mental and physical state, aligning all aspects of life correctly, while also adequately

preparing individuals for their accountability on the Day of Judgement. Consequently, such conduct will cultivate peace in both worlds.

Generally speaking, the expressions found in the Holy Quran are unmatched, and its meanings are conveyed with clarity. Its words and verses exhibit remarkable eloquence, making it superior to any other text. It is devoid of contradictions, which are often present in various scriptures and teachings from other faiths. The Holy Quran provides a thorough account of the histories of past nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in history. It guides individuals on every virtuous action and prohibits every wrongdoing, addressing both personal and societal matters, thereby promoting justice, security, and peace within every household and community. The Holy Quran steers clear of exaggeration, falsehood, or deceit, distinguishing itself from poetry, stories, and fables. All its verses are advantageous and can be practically applied to daily life. Even when the same narrative is reiterated in the Holy Quran, it emphasizes different significant lessons. Unlike other texts, the Holy Quran remains engaging even upon repeated review. It presents promises and warnings, backed by undeniable and clear evidence. When the Holy Quran addresses concepts that may appear abstract, such as the practice of patience, it consistently offers straightforward and practical methods for incorporating these principles into everyday life. It motivates individuals to fulfil the purpose of their existence, which involves sincerely obeying Allah, the Exalted, by utilizing the blessings bestowed upon them in ways that are pleasing to Him. This approach ensures that they attain peace and success in both this world and the hereafter by achieving a balanced mental and physical state and by appropriately placing everything and everyone in their lives while adequately preparing for their accountability on the Day of Judgement. The Holy Quran clarifies and makes the straight path attractive to those seeking peace and true success in both this life and the hereafter. By focusing on the essence of human nature, it provides timeless guidance that is beneficial for every

person, community, and generation. When its principles are properly understood and implemented, it serves as a remedy for all emotional, economic, and social challenges. The Holy Quran offers solutions to every problem that individuals or societies may encounter. A look at history reveals that communities that have faithfully followed the teachings of the Holy Quran have reaped the rewards of its comprehensive and enduring wisdom. Remarkably, not a single letter of the Holy Quran has been altered over the centuries, as Allah, the Exalted, has vowed to safeguard it. No other text in history possesses this remarkable characteristic. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, addressed the fundamental challenges encountered by a community and suggested practical solutions for each. By tackling these core issues, numerous subsequent problems arising from them would also be alleviated. This illustrates how the Holy Quran provides guidance on all that individuals and societies require to thrive in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

This is the most remarkable and eternal miracle that Allah, the Exalted, has granted to His last Holy Prophet Muhammad, peace and blessings be upon

him. However, only those who pursue and follow the truth will reap its benefits, while those who give in to their desires and selectively act on parts of it will ultimately face loss in both worlds. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

As Allah, the Exalted, does not force right guidance on anyone, Pharoah was invited to accept the truth without being forced. Instead, the Holy Prophet Musa, peace be upon him, commanded him to release the children of Israel from their enslavement so that they could practice their faith in peace. Chapter 7 Al A'raf, verse 105:

"…I have come to you with clear evidence from your Lord, so send with me the Children of Israel."

Even though Pharoah recognised the truthfulness of the Holy Prophet Musa, peace be upon him, as he was raised for years in his palace, yet he attempted to misguide the people around him by forcing the Holy Prophet Musa, peace be upon him, to demonstrate a miracle to verify his Prophethood. Chapter 26 Ash Shu'ara, verse 18:

“[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?””

And chapter 7 Al A’raf, verses 106-108:

“[Pharaoh] said, "If you have come with a sign, then bring it forth, if you should be of the truthful." So Moses threw his staff, and suddenly it was a serpent, manifest. And he drew out his hand; thereupon it was white [with radiance] for the observers.””

As discussed earlier, those who disregard the Islamic code of conduct in favour of other man-made codes of conduct do so mainly to fulfil their earthly desires, as all alternative codes are essentially designed to cater to human desires. The wealthy and powerful often find themselves more deeply embedded in this mindset, as they recognize that embracing the truth of Islam would require adhering to a specific moral framework, which would limit their pursuit of misguided desires. As a result, they encourage others to reject divine guidance, fearing the loss of their authority and influence. Historically, this is why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This behaviour is not about whether Islam is the correct or incorrect faith based on clear evidence; it is merely about satisfying one's own cravings. Chapter 7 Al A’raf, verse 109:

“Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician.””

In addition, as magic was widely practiced in that time, anyone with common sense could differentiate between magic and a miracle. Yet, as Pharoah and his people knew accepting the divine message would prevent them from misusing the blessings they had been granted and they feared losing their social status and leadership, they rejected the Holy Prophet Musa, peace be upon him, by accusing him of being a magician whose only intention was to seize control of Egypt. Chapter 7 Al A’raf, verses 109-110:

“Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician. Who wants to expel you from your land [through magic]…””

This was a foolish statement as the Holy Prophet Musa, peace be upon him, had already made it clear that he only desired to leave Egypt with the children of Israel, if Pharoah decided to reject the divine message he brought. Chapter 44 Ad Dukhan, verse 21:

“But if you do not believe me, then leave me alone.”

And chapter 7 Al A’raf, verse 105:

“…I have come to you with clear evidence from your Lord, so send with me the Children of Israel.”

They only accused the Holy Prophet Musa, peace be upon him, of seeking leadership as they desired to discourage others from accepting his message. All the Holy Prophets, peace be upon them, faced this type of opposition. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, is still accused of this goal to this day, even though he lived in destitution his whole life thereby preferring helping others over himself and his family.

Pharoah and his people decided that the only way to stop the spread of the message of the Holy Prophet Musa, peace be upon him, was to defeat his miracles in public with their magic. Chapter 7 Al A’raf, verses 110-112:

“Who wants to expel you from your land [through magic], so what do you instruct?" They said, "Postpone [the matter of] him and his brother and send among the cities gatherers. Who will bring you every learned magician."”

Generally speaking, societal influences like social media, fashion trends, and cultural norms often place pressure on individuals who are dedicated to Islamic values. Advocating for Islam is frequently viewed as an obstacle to

their ambitions for wealth and social standing. Industries that Islam critiques, especially those linked to alcohol and entertainment, actively resist the acceptance of Islamic principles and dissuade Muslims from practicing their faith. This plays a major role in the pervasive anti-Islamic sentiments found on numerous platforms, including social media.

Moreover, those who endeavor to adhere to Islamic principles, which promote moderation in personal desires and the appropriate utilization of the blessings bestowed upon them, often encounter negative perceptions from those who indulge in excess—acting on their desires without limits, as Islam makes them appear animalistic. These individuals frequently try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to lure them into a lifestyle characterized by unrestrained desire. They often concentrate on particular aspects of Islam, such as the dress code for women, to undermine its appeal. Nevertheless, perceptive individuals can readily recognize the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may condemn the Islamic dress code for women, they do not apply the same scrutiny to dress codes in other vital professions like law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any way they can, just like Pharoah and his people did. Chapter 7 Al A’raf, verses 110-112:

“Who wants to expel you from your land [through magic], so what do you instruct?" They said, "Postpone [the matter of] him and his brother and send among the cities gatherers. Who will bring you every learned magician."”

In all circumstances, a person must unwaveringly commit to the true obedience of Allah, the Exalted, recognizing that this dedication will grant them peace and protect them from the negative impacts of others.

Conversely, opting to disobey Allah, the Exalted, for the sake of earning others' approval will lead to a loss of inner tranquility, as this will encourage them to misuse the blessings He has granted them. This will obstruct their capacity to achieve a harmonious mental and physical condition, resulting in chaos in their relationships and life priorities.

To maintain unwavering obedience to Allah, the Exalted, in the face of external criticism, one must develop a robust faith. A strong faith is essential for remaining committed to obeying Allah, the Exalted, in all circumstances, whether in times of abundance or adversity. This profound faith is cultivated through comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true obedience to Allah, the Exalted, yields peace in both this life and the hereafter. Conversely, those who are unfamiliar with Islamic principles often have fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This lack of understanding can obscure the realization that relinquishing personal desires in favor of adhering to the commands of Allah, the Exalted, is vital

for achieving peace in both worlds. Thus, it is imperative for individuals to fortify their faith through the pursuit and application of Islamic knowledge, ensuring their unwavering obedience to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings bestowed upon them, as prescribed by Islamic teachings, ultimately resulting in a balanced mental and physical state and the proper prioritization of all aspects of their lives.

In addition, elements within society that oppose the Islamic code of conduct will also aim to encourage muslims to abandon acting on Islamic teachings by coercing them with worldly things, such as wealth and the false notion of freedom. Chapter 7 Al A'raf, verses 113-114:

"And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant." He said, "Yes, and, [moreover], you will be among those made near [to me].""

The freedom they are promised is merely an illusion. They mistakenly think that adhering to the Islamic code of conduct will hinder their ability to enjoy worldly pleasures, which leads them to view faith as a limitation on their desires. Consequently, they either literally or practically distance themselves from it. Instead, they gravitate towards the material world, striving to satisfy their desires without any constraints, convinced that true peace is found in this pursuit. They look down upon those who embrace and embody their faith by regulating their actions and utilizing their worldly blessings in ways that are pleasing to Allah, the Exalted. They perceive these devout Muslims as lowly servants who are deprived of enjoyment, while they, the disbelievers and the misguided, consider themselves free. However, this perception is far

from the truth; the real captives are those who refuse to accept and submit to Allah, the Exalted, while the truly superior individuals are those who have done so, liberating themselves from the bondage of the world. This concept can be illustrated with an example. A caring parent will limit the types of food their child consumes, allowing them to indulge in unhealthy options only occasionally, while encouraging a healthy diet. As a result, the child may feel that their parent has imposed unwanted restrictions on them, believing they have become enslaved to their parent and their healthy eating habits. Conversely, another child has received permission from their parent to eat anything they want, at any time, and in any quantity. This child believes they are entirely free from all limitations. When these children interact, the one who enjoys complete freedom tends to criticize and look down upon the child who faces restrictions from their parent. The latter child may also feel pity for themselves when they see the other child enjoying unrestricted behavior. On the surface, it seems that the child granted freedom has found happiness, while the other child is too burdened by limitations to truly enjoy life. However, as time passes, the reality will become clear. The child without restrictions will grow up to face severe health issues such as obesity, diabetes, and high blood pressure. Consequently, they may also experience mental health challenges, losing confidence in their body and appearance. This leads them to become dependent on medications and suffer from various diseases and social issues, all of which hinder their happiness and quality of life. In contrast, the child who was restricted by their parent matures into a healthy individual, both mentally and physically. This results in a strong sense of confidence in their body and abilities, which helps them achieve success in life. They remain free from the shackles of medications, diseases, and mental or social problems, having been raised with the right balance and guidance. Thus, while the child who faced no restrictions becomes enslaved by numerous issues, the child who experienced restrictions grows up to be genuinely free and independent of all limitations.

In conclusion, the true slave is the individual who becomes enslaved to everything other than Allah, the Exalted, including social media, societal expectations, fashion, and culture. This enslavement results in various mental, physical, and social issues. Conversely, the genuinely free person is one who submits solely to Allah, the Exalted, by correctly using the blessings He has granted them, thus attaining tranquility of mind and body through obtaining balanced mental and physical state and by correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement.

As the magicians of Pharoah were initially fooled into obeying him for the sake of worldly gain, they challenged the miracles of the Holy Prophet Musa, peace be upon him. Chapter 7 Al A'raf, verses 115-116:

"They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]." He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic."

The first thing to note is that as the Holy Prophet Musa, peace be upon him, wanted to publicly falsify the magic of the magicians, he commanded them to show their skills first. In addition, this event clearly shows that before the truth and right guidance can prevail within society, evil must appear first. And when it appears, it will manifest itself as dominant and unbeatable even though in reality it is weak and hollow, just like a magic trick. Chapter 20 Taha, verses 66-68:

“He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes]. And he sensed within himself apprehension, did Moses. We [i.e., Allāh] said, "Fear not. Indeed, it is you who are superior.”

In this stage, muslims must never lose confidence and instead remain steadfast on obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they achieve peace of mind through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. In addition, this attitude will ensure they show the true teachings of Islam to the outside world and its widespread benefits. Despite the widespread of evil and misguidance in society, their attitude will ensure right guidance reaches those people who desire to obtain it, just like the Holy Prophet Musa, peace be upon him, prevailed over evil and delivered the truth to his people despite the widespread evil and misguidance of his time. Chapter 7 Al A’raf, verses 117-118:

“And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying. So the truth was established, and abolished was what they were doing.”

But those who persist on misguidance despite the clear evidences of Islamic teachings will continue misusing the blessings they have been granted, just

like Pharaoh and his people did. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Chapter 7 Al A'raf, verse 119:

"And Pharaoh and his people were overcome right there and became debased."

But those who genuinely desire right guidance, even if it means it contradicts their worldly desires, will be overpowered by the truth to such an extent that they fall into submission to it. Chapter 7 Al A'raf, verse 120:

"And the magicians were thrown down in prostration [to Allah]."

This overpowering experience will only occur when one has a genuine intention to obtain right guidance and to act on it, even if their desires are contradicted and as a result, they pursue Islamic knowledge with an open and unbiased mind. The one who does this will undoubtedly be overpowered by the clear proofs within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As a result, they will have no choice but to fall into submission, as their spiritual heart has recognized and accepted the truth. Whereas, the one who approaches

Islamic teachings with a predetermined and biased mindset or adopts the wrong intention whereby they are only willing to act on the Islamic teachings which suit their desires, will not obtain right guidance that leads to peace of mind in both worlds, even if they accept Islam. But as the magicians of Pharoah had the right intention and attitude, they were overpowered by the truth when they witnessed it and therefore accepted it, despite the danger this posed for them. Chapter 7 Al A'raf, verses 120-122:

"And the magicians were thrown down in prostration [to Allah]. They said, "We have believed in the Lord of the worlds, The Lord of Moses and Aaron.""

As Pharoah's plan to defeat the Holy Prophet Musa, peace be upon him, publicly failed, he first threatened the people observing the competition by warning them not to make any decisions without his permission, thereby hinting at their punishment if they did so. Chapter 7 Al A'raf, verse 123:

"Said Pharaoh, "You believed in him before I gave you permission…""

This subtle threat is often witnessed in this day and age, when powerful figures, such as politicians, hint at restricting muslims from practicing Islam freely, such as claiming it is their duty to eliminate things which contradict their idea of freedom and social integration while discussing Islam and its effect on their society. Pharoah then attempted to salvage his clear defeat by claiming the magicians and the Holy Prophet Musa, peace be upon him,

were working together all along in order to misguide people. Chapter 7 Al A'raf, verse 123:

"…Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people…"

When a person makes up their mind beforehand about a particular matter, such as to reject any way of life which contradicts their desires, they will not accept the truth despite the clear proofs shown to them and they will instead make baseless excuses to reject it. For example, these individuals often concentrate on particular aspects of Islam, such as the dress code for women, to undermine its appeal and rationalize their rejection of the faith. Nevertheless, perceptive individuals can readily recognize the superficial nature of these critiques, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may condemn the Islamic dress code for women, they fail to apply the same level of scrutiny to dress codes in other vital professions like law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, juxtaposed with their silence regarding other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the principles of Islam and the disciplined behavior of its adherents that incite these various assaults on Islam, leading them to attack the faith in any way possible.

When subtle threats do not desist people from acting on the truth, those in power will then directly threaten those who remain steadfast on the obedience of Allah, the Exalted, as they fear losing their social status and

leadership within society by the spread of Islam. Chapter 7 Al A’raf, verses 123-124:

“…But you are going to know. I will surely cut off your hands [i.e. the magicians] and your feet on opposite sides; then I will surely crucify you all.”

In this case, muslims must remain focused on the ultimate end of reaching the court of Allah, the Exalted, and being held accountable for their deeds. Chapter 7 Al A’raf, verse 125:

“They said, "Indeed, to our Lord we will return.”"

This will aid them in belittling the difficulty they are facing in this world. Indeed, every challenge a person encounters is akin to just one jigsaw piece in the grand scheme of the entire puzzle. However, when someone fixates solely on that individual piece, which often symbolizes a challenge, they lose sight of the complete puzzle. Consequently, the difficulty seems far more daunting than it actually is, and its negative repercussions appear more intense than they truly are. This distraction prevents individuals from exercising patience, which entails refraining from voicing complaints through words or actions while upholding sincere obedience to Allah, the Exalted. A highly effective strategy to circumvent this predicament is to consistently reflect on the Day of Judgement. This perspective will aid them in realizing that their issues or challenges are not as significant, as no worldly hardship

can compare to the trials of Judgement Day. Furthermore, the adverse effects of worldly challenges are not more severe than those faced on Judgement Day. It is crucial to remember that this is a Day when the Sun will be drawn within two miles of creation, and each individual will perspire in accordance with their actions. This warning is documented in a Hadith found in Jami At Tirmidhi, number 2421. It is a Day when the same relatives one worried about and sought to please will abandon them. Chapter 80 Abasa, verses 33-37:

"But when there comes the Deafening Blast. On the Day a man will flee from his brother. And his mother and his father. And his wife and his children. For every man, that Day, will be a matter adequate for him."

A Day when one will contemplate their actions after witnessing Hell. Chapter 89 Al Fajr, verse 23:

“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”

When an individual concentrates on the Day of Judgement, their earthly challenges and troubles will appear less significant. This mindset will help them exhibit patience right from the beginning of the challenge and assess and address it in a way that reduces their stress.

Moreover, maintaining one's attention on Judgement Day will also help them to turn away from, disregard, and downplay anything that will not be significant on that Day, including the hardships and pressures encountered throughout life. Instead, they will concentrate on matters that will hold relevance on Judgement Day, such as showing patience amidst difficulties. Chapter 39 Az Zumar, verse 10:

“…Indeed, the patient will be given their reward without account [i.e., limit]."

This is why the magicians, after embracing faith, remained unfazed by Pharaoh's threats of physical torture, as they were concentrating on Judgement Day. Chapter 7 Al A’raf, verses 124-125:

“I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all.” They said, "Indeed, to our Lord we will return.””

As discussed earlier, the only reason people who choose to pursue their worldly desires criticize Islam is because it advocates a way of life which encourages the control of one’s desires and the correct use of the blessings they have been granted. As Islam makes these people appear animalistic, they attack Islam and muslims anyway they can. Chapter 7 Al A'raf, verse 126:

“And you do not resent us except because we believed in the signs of our Lord when they came to us…”

Muslims must remain patient in these cases and avoid being discouraged from practicing on Islamic teachings by those who spread false propaganda against it. Chapter 7 Al A’raf, verse 126:

“…Our Lord, pour upon us patience and let us die as Muslims [in submission to You].”

This is best achieved through obtaining certainty of faith. A robust faith is essential for upholding the commitment to obey Allah, the Exalted, in every circumstance, whether in times of prosperity or adversity. This profound faith is cultivated through the comprehension and application of the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, results in tranquility in this life and the hereafter. Conversely, individuals who lack knowledge of Islamic principles often possess weak faith, rendering them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This deficiency in understanding can obscure the reality that yielding their desires in favor of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Consequently, it is vital for individuals to fortify their faith by pursuing Islamic

knowledge and implementing it in their lives, ensuring they remain obedient to Allah, the Exalted, at all times. This entails utilizing the blessings they have received in alignment with Islamic teachings, ultimately fostering a harmonious mental and physical state and the appropriate prioritization of all aspects of their lives.

When direct threats against those who remain steadfast on the obedience of Allah, the Exalted, do not deter them from obeying Him, history has clearly shown that people then resorted to violence and oppression against muslims out of fear of losing their leadership and social influence. Chapter 7 Al A'raf, verse 127:

"And the eminent among the people of Pharaoh said," Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them.""

When one becomes addicted to their worldly desires and love for leadership and the things which come with it, such as wealth and social influence, they observe anything which opposes their way of life as corruption, even though they are the source of corruption on Earth. One must therefore avoid this attitude by avoiding the excess love for leadership and wealth. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2376, that the desire for wealth and worldly status can be more detrimental to one's faith than the devastation caused by two famished wolves attacking a flock of sheep. This is because those who pursue material wealth and power often compromise

their beliefs to reach these ambitions. In their relentless pursuit of riches and influence, they will disobey Allah, the Exalted, while acquiring and holding onto these assets, particularly in today's society. The stronger the desire for such ambitions, the greater the likelihood of disobeying Allah, the Exalted, and causing harm to others. Historical records illustrate the extreme measures individuals have resorted to in their quest for power and wealth, including the unjust killing of innocents. Instead, a Muslim should focus on earning a lawful income that satisfies their needs and responsibilities. If they achieve a leadership role, they must carry out their duties in a way that pleases Allah, the Exalted, ensuring it fosters peace for themselves and others in this life and the hereafter. On the other hand, historical records show that the misuse of wealth and power inevitably leads to stress, challenges, and obstacles for individuals, even if these effects are not immediately apparent to them or those around them. In this life, the improper use of their bestowed blessings will disrupt their mental and physical health, causing them to misplace everything and everyone in their lives, ultimately hindering their preparedness for accountability on the Day of Judgement. Such actions will consequently result in stress, difficulties, and hardships in both this life and the afterlife, regardless of any material gains they may achieve. In addition, on the Day of Judgement, justice will be established. The oppressor will be compelled to transfer their good deeds to their victims, and if necessary, they will carry the burden of their victim's sins until justice is established. This could lead to the oppressor facing damnation in Hell on Judgement Day, irrespective of their observance of the rights of Allah, the Exalted. This crucial warning is highlighted in a Hadith from Sahih Muslim, number 6579.

In the face of criticism and oppression, one must understand that success and peace of mind lie solely in obeying Allah, the Exalted, as He alone controls the affairs of the universe. Chapter 7 Al A’raf, verse 128:

“Said Moses to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."”

History has clearly shown that whenever people remained obedient to Allah, the Exalted, by correctly using the blessings they had been granted as outlined in divine teachings, He granted them peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And their attitude ensured the spread of justice and peace within society, as they fulfilled the rights of people. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

And chapter 24 An Nur, verse 55:

“Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me,

not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient."

And chapter 7 Al A'raf, verse 128:

"Said Moses to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."”

But these verses make it clear that this success and peace of mind will only be granted to muslims when they fulfil their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. If the state of the muslim nation in this age has not changed for the better, it is only because they have not fulfilled their side of the condition required to obtain success and peace of mind.

In addition, patience is required to maintain one's obedience to Allah, the Exalted, especially in this day and age, when muslims are constantly invited to abandon the obedience of Allah, the Exalted, by indulging in their desires. Patience is also required to accept the choices of Allah, the Exalted, as success and peace of mind are granted to people according to the infinite knowledge of Allah, the Exalted, and not according to their desires and timetable. As a result, divine aid emerges at the most favourable moment for

individuals and in the way that is most advantageous for them, even if this may not be readily evident to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Generally speaking, patience is the ability to refrain from complaining about one's challenges through actions or words while maintaining sincere obedience to Allah, the Exalted, during trials. This obedience entails utilizing the blessings bestowed upon them in ways that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The foundation of developing patience lies in acquiring and applying Islamic knowledge. The more one learns and implements this knowledge, the more they will realize that everything Allah, the Exalted, decides is ultimately for the best, even if it is not immediately apparent, as the challenges they encounter carry hidden wisdoms. For instance, numerous events are highlighted in Islamic teachings, such as the narrative of the Holy Prophet Yusuf, peace be upon him, who was separated from his parents at a young age by his brothers, cast into a dark well, sold into slavery, and unjustly imprisoned. However, each of these experiences equipped him with vital lessons that enabled him to save Egypt from a devastating famine. Without enduring these hardships, he would not have been able to rescue millions of lives. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Having faith in these teachings and consequently adhering to the commands of Allah, the Exalted, is an integral aspect of one's belief. It is easy to have faith in Allah, the Exalted, and to offer Him praise during favorable times, but the true challenge arises when one encounters hardships and continues to obey and glorify Him.

Studying Islamic principles also enables individuals to measure their struggles against those of others who were more cherished by Allah, the Exalted, and who faced even greater trials. This perspective allows one to diminish the significance of their own challenges, which in turn supports their ability to remain patient. Additionally, this can be realized by observing others in their current circumstances who are enduring more severe hardships than themselves.

Islamic teachings also emphasize the significance of destiny, illustrating that every event encountered in life, whether during moments of ease or hardship, is unavoidable. Complaining about what is inevitable and unavoidable yields no benefit. Instead, a person risks missing out on the numerous rewards available by exercising patience in the face of the unavoidable challenges they are destined to face. Chapter 39 Az Zumar, verse 10:

"…the patient will be given their reward without account [i.e., limit]."

A person thus has the option to confront an unavoidable event with patience and receive an immeasurable reward, or to approach the same event with impatience and forfeit the reward they could have earned. Regardless, they will encounter the unavoidable event, so it is logical to derive benefits from it in both worlds. Chapter 64 At Taghabun, verse 11:

"No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things."

Studying Islamic teachings also helps individuals realize that their worldly desires may not always be in their best interest. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Every individual has encountered numerous instances in their life that illustrate this truth. There are many things a person yearns for, believing they are beneficial, only for those very things to turn into a source of stress. Conversely, there are numerous things a person finds unappealing, thinking they are detrimental, yet those things can become a source of goodness. A

person who grasps this concept will exhibit greater patience when confronted with situations that clash with their desires, as they recognize that confronting the situation is ultimately in their best interest, even if it is not immediately apparent to them.

Moreover, just as gold is refined through fire, individuals gain mental resilience by facing challenges. Those who are used to a life of ease often suffer mental breakdowns when confronted with even minor challenges, such as minor issues in marriage. Through trials, Allah, the Exalted, fortifies the mental state of a Muslim, enabling them to tackle future challenges with greater ease.

According to Islamic teachings, patience is essential in every circumstance, including moments of comfort. During these times, individuals should practice patience to avoid misusing the blessings they have received, such as good health or an increase in wealth.

Islamic teachings offer numerous insights into how to confront challenges in life. Thus, it is crucial for Muslims to study, understand, and implement these teachings to cultivate patience in all situations, ultimately earning immense rewards in both this life and the hereafter. One must maintain patience in every circumstance, similar to how a wise patient follows their doctor's medical advice, recognizing it is for their benefit, even when faced with unpleasant treatments and a strict dietary regimen.

It is important to note that patience does not imply that a person remains passive. A key element of patience involves addressing the situation and striving to rectify it in line with Islamic teachings. For instance, a wife facing abuse from her husband should take measures to safeguard herself and her children, which may include separating from her husband. Acting in this way does not go against the concept of patience, while inaction is unrelated to patience or Islam. Likewise, expressing emotions, such as crying, does not contradict patience in any way, as evidenced by the Holy Prophet Yaqoob, peace be upon him, who wept so profoundly over his sorrow that he lost his sight, yet he was never condemned by Allah, the Exalted. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

There are numerous instances where the Holy Prophet Muhammad, peace and blessings be upon him, expressed sorrow over tragic events, such as the passing of his son, Ibrahim, may Allah be pleased with him. This is referenced in a Hadith located in Sunan Abu Dawud, number 3126. Disobeying Allah, the Exalted, through one’s words and deeds is contrary to patience; however, feelings like crying and sadness are natural human responses and are therefore acceptable in Islam.

It is crucial to understand that patience should be exhibited from the very beginning of a hardship until one leaves this world. This principle is highlighted in a Hadith found in Sahih Bukhari, number 1302. Demonstrating patience only after a period has elapsed is not true patience; it is simply

acceptance that occurs naturally for everyone. A Muslim must uphold patience from the start of a challenge by controlling their speech and actions to avoid displaying signs of impatience, maintaining this mindset until they depart from this life, as one risks losing the reward of patience by showing impatience later on.

But some people from the children of Israel failed to show patience due to weak faith and as a result they failed to appreciate the widespread benefits of the divine teachings brought to them by the Holy Prophet Musa, peace be upon him. Chapter 7 Al A'raf, verse 129:

"They said, "We have been harmed before you came to us and after you have come to us."…"

One must understand that just like they cannot achieve worldly success, such as becoming a doctor, without facing hardship, such as exams, neither can one achieve peace of mind in both worlds without struggle and overcoming difficulties through patience. In addition, one can only appreciate the widespread benefits of divine teachings when they adopt strong faith. A strong faith is crucial for maintaining the commitment to obey Allah, the Exalted, in every situation, whether during times of ease or hardship. This deep faith is nurtured by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. In contrast, those who are unaware of Islamic principles often have weak faith, making them more vulnerable to straying

from obedience, especially when their personal desires clash with divine guidance. This lack of understanding can obscure the truth that surrendering their desires in favour of obeying the commands of Allah, the Exalted, is the key to attaining genuine peace in both worlds. Therefore, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it in their lives, ensuring they remain obedient to Allah, the Exalted, at all times. This involves using the blessings they have received in accordance with Islamic teachings, ultimately promoting a balanced mental and physical state and properly prioritizing all areas of their lives.

Moreover, the stronger a person's faith, the better they can understand the wisdoms behind the challenges they encounter. For instance, someone with strong faith realizes that enduring hardships with patience can lead to the forgiveness of their minor sins. This guidance is found in a Hadith from Imam Bukhari's, Adab Al Mufrad, number 492. It is far more advantageous to have minor sins forgiven by facing challenges with patience than to confront Allah, the Exalted, with those sins on the Day of Judgement. Furthermore, strong faith also teaches a Muslim that part of life's test in this world is that not all the wisdoms behind the difficulties they face will be disclosed to them. Chapter 7 Al A’raf, verse 129:

“They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do.""

The Holy Prophet Musa, peace be upon him, indicated that both times of ease and difficulty are part of the test of living in this world. One should never

believe that times of ease means they are beloved to Allah, the Exalted, nor should they believe times of difficulty are always a sign of the anger of Allah, the Exalted. In most cases, facing times of ease and difficulties are just part of the test of living in this world. Chapter 21 Al Anbiya, verse 35:

"…And We test you with evil and with good as trial…"

Therefore, one must correctly respond in times of ease with gratitude and in times of difficulty with patience in order to obtain peace of mind and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Showing gratitude through intention involves acting solely to please Allah, the Exalted. Demonstrating gratitude through words means either speaking positively or remaining silent. Moreover, expressing gratitude through actions entails using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Additionally, patience requires avoiding complaints in both words and actions, while steadfastly following the commands of Allah, the Exalted, trusting that He always chooses what is best for them, even when it may not be clear to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Thus, anyone who behaves rightly in every circumstance will receive the unwavering support and mercy of Allah, the Exalted, resulting in tranquillity in both this life and the hereafter. This is mentioned in a Hadith recorded in Sahih Muslim, number 7500.

Allah, the Exalted, then criticises the arrogant and heedless attitude of Pharoah and his people who failed to learn from the difficulties they were subjected to. Chapter 7 Al A'raf, verse 130:

"And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded."

In general, it is crucial for a Muslim to grasp a fundamental truth: nothing in creation happens without a wise purpose, even if this wisdom is not immediately apparent to people. A Muslim should regard everything that happens, whether in times of ease or hardship, as a message. They must avoid becoming overly focused on analysing the means by which the message is delivered to them. This situation arises when Muslims either rejoice in the good things that happen, thus becoming oblivious to the message contained within those good things, or they feel extreme grief during difficult times, which distracts them from understanding the message hidden within the difficulty. Instead, they should focus on adhering to the guidance of the Holy Quran and approach each circumstance with a sense of balance. Chapter 57 Al Hadid, verse 23:

“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you…”

This verse does not forbid experiencing happiness or sadness in various circumstances, as these emotions are inherent to human nature. However, it recommends a balanced perspective that steers clear of extreme feelings, such as excessive joy or profound sorrow. Adopting this balanced mindset enables individuals to concentrate on the more significant message contained within the situation, whether it is one of comfort or difficulty. By evaluating, comprehending, and responding to the underlying message of different situations one faces, they can enhance both their worldly and religious lives. At times, this message may serve as a wake-up call to return to Allah, the Exalted, before their time is up. Other times, it may provide an opportunity to elevate their status or to wipe away their sins, and occasionally, it may remind them not to become overly attached to the fleeting material world and its possessions. Without this evaluation, one risks merely drifting through experiences without making any progress in their worldly or religious lives.

If one fails to learn from the things which occur within their life, then they will assume that the good things which occur are due to their own effort and they will blame others for their difficulties instead of reflecting on their own character and actions. Chapter 7 Al A’raf, verse 131:

“But when good came to them, they said, "This is ours [by right]." And if a bad [condition] struck them, they saw an evil omen in Moses and those with

him. Unquestionably, their fortune is with Allah, but most of them do not know.”

The one who behaves in this manner will fail to learn from the things which occur within their life and as a result they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. Chapter 7 Al A’raf, verse 132:

“And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you."”

Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Chapter 7 Al A’raf, verse 133:

“So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.”

Arrogance always encourages one to reject the truth whenever it opposes their desires. They will therefore fail to correct their behaviour when they face

difficulties and instead persist on the disobedience of Allah, the Exalted. Consequently, every aspect of their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to defy Allah, the Exalted, they will misplace their blame on the wrong individuals and situations in their lives, like their spouse, for their stress. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This result is evident when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their enjoyment of worldly luxuries. In addition, when they persist on misusing the blessings they have been granted, they will fail to fulfil the rights of people. This will cause the spread of corruption and injustice within the society. Chapter 7 Al A'raf, verse 133:

"So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people."

Allah, the Exalted, then warns against adopting the attitude whereby one rushes to the obedience of Allah, the Exalted, such as attending the Mosques for the congregational prayers or reciting extra spiritual exercises, during times of difficulty, only to return to their former disobedient behaviour when Allah, the Exalted, removes their difficulty. Chapter 7 Al A'raf, verses 134-135:

"And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you

the Children of Israel." But when We removed the punishment from them until a term which they were to reach, then at once they broke their word."

The one who behaves in this manner does not worship Allah, the Exalted, as their obedience to Him is based on their worldly desires. Therefore, they only worship their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

One must avoid this attitude as it will prevent them from obtaining peace of mind as they will return to misusing the blessings they have been granted whenever Allah, the Exalted, removes their difficulty. As a result, they will experience a deficiency in both mental and physical equilibrium, leading to disorganization in their relationships and responsibilities and they will fail to adequately prepare for their accountability on the Day of Judgement. This will result in stress and difficulties in their present life as well as in the afterlife, regardless of any material riches they may enjoy. Chapter 7 Al A'raf, verse 136:

"So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them."

As discussed earlier, one must avoid this outcome by learning from the events which occur within their life and from history so that they adopt the correct behaviour in both times of ease and difficulty. This will ensure they remain firm on the obedience of Allah, the Exalted, at all times and in every situation by correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this behavior will foster tranquility in both worlds. Chapter 7 Al A'raf, verse 137:

"And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building."

Therefore, individuals should adopt and act on Islamic principles for their own good, even if it conflicts with their personal wishes. They ought to behave like a wise patient who adheres to their doctor's medical advice, recognizing that it serves their best interests, even when faced with unpleasant treatments and a strict diet. Just as this careful patient will achieve good mental and physical health, so will those who accept and apply Islamic teachings. This is because only Allah, the Exalted, has the knowledge required to help a person attain a balanced mental and physical state and to appropriately arrange everything and everyone in their life. The understanding of human mental and physical conditions that society possesses will never be sufficient to achieve this aim, despite extensive

research, as it cannot tackle every challenge a person may face in life. Their guidance cannot eliminate all forms of mental and physical stress, nor can it guarantee the correct arrangement of everything and everyone in one's life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this all-encompassing knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes clear when one observes those who utilize the blessings they have received in line with Islamic teachings compared to those who do not. Although, in many cases, patients may not understand the science behind their prescribed medications and thus blindly trust their doctor, Allah, the Exalted, however, encourages individuals to reflect on the teachings of Islam so they can recognize its positive effects on their lives. He does not expect people to accept the teachings of Islam blindly; rather, He wants them to acknowledge its truth through its evident signs. However, this requires that a person approaches the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Moreover, as Allah, the Exalted, is the exclusive Sovereign over the spiritual hearts of people, the abode of peace of mind, He alone decides who is granted this peace of mind and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in the right manner as outlined in Islamic teachings.

Allah, the Exalted, then criticises some from the children of Israel who after years of witnessing the Egyptians indulge in their worldly desires, also desired to live like them, especially after they had been freed from the slavery to Pharoah. Chapter 7 Al A'raf, verse 138:

"And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods."…"

They wished to venerate a soulless idol, understanding that it was the sole means for them to seem virtuous in the eyes of society, all while allowing them the liberty to pursue their earthly cravings by misusing the blessings they had been granted. This was due to their awareness that a soulless idol could not provide them with a moral framework to adhere to; hence, they would create their own code of conduct to live by that aligned with their desires. Chapter 7 Al A'raf, verse 148:

“And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.”

Thus, the essence of all types of idol worship and worldly codes of conduct are merely the satisfaction of personal desires, while trying to deceive others into thinking they are virtuous individuals adhering to a higher moral standard, when in reality, they are simply chasing after their earthly cravings, much like animals.

Chapter 7 Al A’raf, verse 138:

“And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods."…”

In addition, when one possesses weak faith, they dislike being different from the rest of society, especially, when the majority of society does not share their beliefs. As a result, they compromise on the divine code of conduct for the sake of integrating with the rest of society to avoid being labelled an outsider by others. In this day and age, muslims who possess weak faith compromise on the Islamic code of conduct by following the behaviour of the majority of people as religion is perceived as regressive and only adopted by

ignorant and uneducated people. In reality, it is the rest of society who arrogantly reject the Islamic code of conduct, despite its clear proofs and widespread benefits, who are ignorant. Chapter 7 Al A'raf, verse 138:

"…They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.""

This is because the one who adopts a man-made code of conduct and ignores the Islamic code of conduct will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. As a result, all of their efforts will be wasted in this world and the next, as it did not lead them to peace of mind in both worlds. Chapter 18 Al Kahf, verses 103-104:

"Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.""

And chapter 7 Al A'raf, verse 139:

“Indeed, those [worshippers] - destroyed is that in which they are [engaged], and worthless is whatever they were doing.”

The Holy Prophet Musa, peace be upon him, warned his people not to show ingratitude to Allah, the Exalted, for the countless blessings He had granted them, such as saving them from being enslaved by Pharaoh and his people. Chapter 7 Al A’raf, verses 140-141:

“He said, "Is it other than Allah I should desire for you as a god while He has preferred you over the worlds?" And when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment - killing your sons and keeping your women alive. And in that was a great trial from your Lord.”

Since Allah, the Exalted, has given humanity countless blessings in this universe, it is proper to show gratitude by using these gifts according to Islamic teachings. Doing so helps individuals achieve harmony in their mind and body and it keeps all people and things within their life in the correct place while preparing them for their accountability on the Day of Judgement. This attitude therefore promotes peace both in this world and the hereafter. Gratitude in one’s intention involves only acting in order to please Allah, the Exalted. Expressing gratitude through speech means saying what is good or staying silent. In actions, gratitude shows by using the blessings Allah, the Exalted, has granted them correctly as outlined in Islamic teachings. When one shows gratitude in both words and deeds, they will gain more blessings,

peace of mind, and success in this life and the hereafter. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Chapter 7 Al A'raf, verses 141:

"And [recall, O Children of Israel], when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment - killing your sons and keeping your women alive. And in that was a great trial from your Lord."

The persecution they faced from Pharoah and being rescued from it were both tests from Allah, the Exalted, whether or not they would show patience during times of ease, by avoiding complaining verbally and physically and remaining firm on the obedience of Allah, the Exalted, and whether or not they would show gratitude to Allah, the Exalted, by correctly using the blessings they had been granted as outlined in Islamic teachings. Therefore, one must adopt the correct attitude in both times of ease and difficulty in order to obtain success and peace of mind in both worlds.

Allah, the Exalted, continues discussing the children of Israel by mentioning another event from their history. Chapter 7 Al A'raf, verse 142:

“And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights…”

It is suggested that the Holy Prophet Musa, peace be upon him, withdrew from his nation during these days in order to dedicate himself to worshipping Allah, the Exalted, before his appointment with Him. This indicates that one must avoid over socializing and ensure they regularly take time away from others in order to concentrate on their relationship with Allah, the Exalted, while ensuring they do not neglect the rights they owe people. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2406, that in order to achieve salvation a person should not leave their home unnecessarily. Engaging in this way results in squandering time and committing both verbal and physical transgressions. Upon genuine and thoughtful reflection, one will come to understand that most of their sins and the difficulties they face result from unnecessary interactions with others. This does not imply that others are always to blame; rather, it suggests that by minimizing unnecessary outings from home, one could reduce their sins and face fewer problems and challenges. This would also allow more time to acquire and apply valuable knowledge, such as Islamic teachings, which are advantageous in every facet of life. Unnecessary socializing squanders the precious gift of time, which is irretrievable once it has passed. Those who have squandered their time on trivial and sinful pursuits will experience stress in this life and profound regret on Judgement Day, particularly when they see the rewards of those who have wisely utilized their time. Furthermore, unnecessary socializing obstructs an individual from fulfilling their obligations and responsibilities to Allah, the Exalted, and to others. It also hinders the crucial process of self-reflection, which is essential for ensuring one is on the right

path in life and fulfilling their duties towards Allah, the Exalted, and people. A deficiency in self-reflection can lead to a directionless existence, where a person lacks a clear purpose in both their worldly and religious lives. Excessive socializing can also foster dependency and clinginess towards others, resulting in emotional, mental, and social issues, as one's entire life—happiness and sorrow—becomes centered around relationships. One can avoid these adverse effects by choosing to socialize only when it is necessary.

In addition, as the Holy Prophet Musa, peace be upon him, was appointed forty days of worshipping before his appointment with Allah, the Exalted, it indicates that people are not expected to obtain the closeness of Allah, the Exalted, overnight. Instead, they are expected to take practical steps whereby they learn and act on Islamic knowledge, stage by stage, until they strengthen their faith and obedience to Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This method leaves people with no excuse to avoid achieving the closeness of Allah, the Exalted, as they should dedicate only some of their time to learning and acting on Islamic teachings. This method will ensure they have ample time to fulfill their other responsibilities, such as work.

The Holy Prophet Musa, appointed his brother, the Holy Prophet Harun, peace be upon them, in charge of his nation during his absence. Chapter 7 Al A'raf, verse 142:

"…And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters.""

Even though the Holy Prophet Harun was a Holy Prophet, peace be upon him, none the less the Holy Prophet Musa, peace be upon him, still advised him to remain firm on the obedience of Allah, the Exalted, and to fulfil the rights of his people. The Holy Prophet Harun, peace be upon him, was not offended by his advice and instead humbly accepted and acted on it. This indicates that a person should never believe they have reached a level of knowledge and conduct whereby they do not need good advice from others. This attitude is a sign of arrogance which only encourages one to reject the truth as it contradicts their desires and it will encourage them to belittle others. One must instead accept their deficiency in obeying Allah, the Exalted, in the way He deserves to be obeyed, and accept and act upon any good advice they receive, even if it is from a person considered inferior to them, such as a child. One must not observe who is giving them advice, but instead assess whether the advice is good or not. If the advice is good, they must accept and act upon it, in both worldly or religious matters. If the advice is bad, then they must kindly explain to their advisor their mistake and avoid acting upon it.

During his appointment, out of love for Allah, the Exalted, the Holy Prophet Musa, peace be upon him, requested to see Him. Chapter 7 Al A’raf, verse 143:

“And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You."…”

But as indicated in a Hadith found in Jami At Tirmidhi, number 2554, the beatific vision of Allah, the Exalted, is reserved for the muslims in the hereafter, therefore, He cannot be seen in this world.

“…[Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord manifested His glory to the mountain, He rendered it level, and Moses fell unconscious…”

The Holy Prophet Musa, peace be upon him, then immediately acknowledged his lack of strength to observe the majesty of Allah, the Exalted, in this world. Chapter 7 Al A’raf, verse 143:

“…And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."”

Then Allah, the Exalted, explained an important Islamic principle to the Holy Prophet Musa, peace be upon him, in the most loving way. He first consoled the Holy Prophet Musa, peace be upon him, on not having his desire to see Allah, the Exalted, fulfilled by reminding Him of the unique blessings He had granted him. Chapter 7 Al A’raf, verse 144:

“[Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]…"”

Then Allah, the Exalted, taught the Holy Prophet Musa, peace be upon him, to always concentrate his efforts on correctly using the blessings He had granted him, instead of focusing on obtaining his desires, even if these desires were considered good and lawful. Chapter 7 Al A’raf, verse 144:

“…So take what I have given you and be among the grateful.”

In reality, the one who concentrates on obtaining their worldly desires, even if they are lawful, will be distracted from showing gratitude to Allah, the Exalted, for the blessings He has granted them, by correctly using them as outlined in Islamic teachings. If one is distracted enough by their worldly desires, then they may even misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts.

In addition, the one who always concentrates on obtaining their worldly desires does not know whether obtaining them will be good for them or not, as they lack knowledge and foresight. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

It is therefore far better for them to trust in the infinite knowledge and foresight of Allah, the Exalted, thereby accepting that whatever blessings Allah, the Exalted, grants them is best for them, even if this is not obvious to them. This will aid them to avoid stressful situations which are often caused by one obtaining something they desired, even though it was not good for them. Therefore, one must acknowledge their lack of knowledge and foresight and avoid focusing their efforts on obtaining worldly desires and instead concentrate on showing gratitude to Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 7 Al A'raf, verse 144:

"…So take what I have given you and be among the grateful."

This approach will facilitate the attainment of a harmonious mental and physical condition, enabling individuals to appropriately position all aspects of their lives and prepare for their accountability on the Day of Judgment. Consequently, this results in a sense of tranquility in both worlds. In addition, showing gratitude will lead to an increase in blessings which will be far better than having their worldly desires fulfilled. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Allah, the Exalted, granted the Holy Prophet Musa, peace be upon him, the knowledge required to obtain right guidance through every situation, whether times of ease or difficulty, so that one achieved peace of mind in both worlds. Chapter 7 Al A’raf, verse 145:

“And We wrote for him on the tablets from everything - instruction and explanation for all things…”

This does not mean Allah, the Exalted, discussed all things. Rather, it means Allah, the Exalted, discussed the knowledge one needs to obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while preparing adequately for their accountability on the Day of Judgement. But this knowledge will only benefit the one who learns and acts on it, as only believing in divine scriptures in not enough to achieve peace of mind in both worlds. Chapter 7 Al A’raf, verse 145:

“…[saying], "Take them with determination…””

Guidance can only be derived from divine teachings when one actively applies its principles, similar to how a map can only direct one to a destination when utilized. In addition, divine teachings will only aid one to achieve peace of mind in both worlds when they correctly interpret it, as misinterpreted knowledge will only lead to misguidance. Chapter 7 Al A'raf, verse 145:

"…[saying], "Take them with determination and order your people to take the best of it…""

Although the earlier divine scriptures served as a guiding light for people, helping them distinguish the right path that leads to tranquility from the misguided routes driven by greed for material possessions like wealth and power, numerous scholars from the children of Israel and their descendants, known as the people of the book, purposefully misinterpreted, altered, and hid divine knowledge. Sadly, some Muslim scholars, who place their loyalty to their school of thought above their allegiance to Allah, the Exalted, display similar tendencies. They intentionally misrepresent Islamic teachings and instill fear in their uninformed followers, discouraging them from heeding or following scholars from different schools of thought. This tactic aims to retain their followers, who provide them with excessive respect, admiration, and gifts. Muslims should refrain from thoughtless imitation; they should instead strive to understand and implement Islamic principles. Such commitment will enable them to adhere to the true teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, rather than following others blindly. Islam firmly denounces the practice of unthinking imitation, promoting instead the pursuit of knowledge and the thoughtful application of Islamic teachings. Moreover, a scholar whose main objective is to gather followers and fulfill their worldly desires, such as

admiration and gifts, will find that the material rewards they gain will ultimately lead to stress and dissatisfaction in both this life and the hereafter, as they cannot escape the authority of Allah, the Exalted, especially over their spiritual hearts, the abode of peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Moreover, this person will inevitably misuse the blessings they have been granted. As a result, they will find themselves in a chaotic mental and physical condition, misplacing everything and everyone within their life, ultimately rendering them unready to confront their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of any material wealth they may enjoy. Furthermore, these scholars have been cautioned about Hell, as mentioned in a Hadith recorded in Sunan Ibn Majah, number 253. Chapter 7 Al A’raf, verse 145:

“…[saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."”

Those who intentionally misinterpret divine teachings do so out of arrogance, as the truth contradicts their desires. As a result, they will not obtain right guidance. Chapter 7 Al A’raf, verse 146:

“I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of guidance, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.”

Their arrogance will encourage them to persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted, despite the clear proofs and widespread benefits of the Islamic code of conduct. Consequently, every aspect of their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to defy Allah, the Exalted, they will misplace their blame on the wrong individuals and circumstances in their lives, like their spouse, for their stress. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This result is evident when observing those who continue to misuse the blessings they have received, such as the wealthy and famous, despite their enjoyment of worldly luxuries. In addition, this attitude will prevent them from preparing adequately for their accountability on the Day of Judgement. As a result, all their efforts in this world will be wasted as it will not lead them to peace of mind in this world or in the next, even if they obtain and enjoy worldly luxuries. Chapter 7 Al A’raf, verse 147:

“Those who denied Our signs and the meeting of the Hereafter - their deeds have become worthless. Are they recompensed except for what they used to do?”

In addition, this verse warns that those who adopt an arrogant attitude towards the Islamic code of conduct do not truly believe in their accountability on the Day of Judgement, even if they claim otherwise. If they truly believed in it, they would practically prepare for it by learning and acting on Islamic teachings so that they correctly use the blessings they have been granted. From this one can judge how strong their faith in their accountability truly is. The stronger their faith, the more they will learn and act on Islamic teachings. The weaker their faith in their accountability on the Day of Judgement, the less they will learn and act on Islamic teachings. In addition, the one who fails to support their verbal declaration of faith in Islam with actions is in great danger in leaving this world without their faith. It is essential to realize that faith is like a plant that has to be fed by actions of obedience in order to thrive. A person's faith may perish if they do not support it with actions of obedience, much as a plant will perish if it does not receive food, such as sunlight. Chapter 7 Al A’raf, verse 147:

“Those who denied Our signs and the meeting of the Hereafter - their deeds have become worthless. Are they recompensed except for what they used to do?”

After the Holy Prophet Musa, peace be upon him, departed for his appointment with Allah, the Exalted, many from the children of Israel fulfilled their earlier request of fabricating a code of conduct to live by which suited their desires by taking a lifeless object as a god. Chapter 7 Al A’raf, verse 148:

“And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound…”

They desired to honour a lifeless idol, recognizing that it was their only way to appear virtuous in society's view, while simultaneously granting them the freedom to indulge in their earthly desires by misusing the blessings they had been given. This stemmed from their realization that a lifeless idol could not offer them a code of conduct compass to follow; therefore, they would establish their own guidelines that matched their desires. Chapter 7 Al A’raf, verse 148:

“And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way?...”

Therefore, the core of all forms of idol worship and man-made codes of conduct are the fulfilment of worldly desires, while attempting to mislead others into believing they are righteous people following a higher moral code, when in truth, they are merely pursuing their worldly appetites, much like animals. Chapter 7 Al A’raf, verse 148:

“…They took it [for worship], and they were wrongdoers.”

The one who adopts this behaviour will inevitably misuse the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, misplacing everything and everyone in their lives, and failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they may enjoy.

The Holy Prophet Harun, peace be upon him, did forbid them from worshipping the calf and encouraged them to sincerely repent. Chapter 20 Taha, verse 90:

“And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."”

Some of them therefore realised the consequences of their error and as a result, repented. Chapter 7 Al A’raf, verse 149:

“And when regret overcame them and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers."”

This indicates that even in the most serious of cases, the door of sincere repentance is open. Genuine repentance requires experiencing guilt, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One must earnestly vow to refrain from repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They should persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed upon them, as described in Islamic teachings.

As feeling anger is part of human nature it is not a bad thing as long as it is controlled within the limits of Islamic teachings, just like the Holy Prophets, peace be upon them, controlled their anger. Chapter 7 Al A'raf, verse 150:

"And when Moses returned to his people, angry…"

Numerous teachings in Islam encourage Muslims to manage their anger. For instance, since anger is associated with and provoked by the Devil, a Hadith from Sahih Bukhari, number 3282, suggests that an angry individual should seek refuge in Allah, the Exalted, from the Devil.

A Muslim experiencing anger is advised in a Hadith from Jami At Tirmidhi, number 2191, to hold onto the ground. This may imply that they should

prostrate on the Earth until they regain their composure. In fact, the more one adopts a passive body posture, the lesser the likelihood of reacting with anger. This is supported by a Hadith from Sunan Abu Dawud, number 4782. Following this guidance enables one to contain their anger within until it subsides, preventing it from adversely impacting others.

A Muslim who feels anger should heed the guidance provided in the Hadith located in Sunan Abu Dawud, number 4784. The Holy Prophet Muhammad, peace and blessings be upon him, recommended that the angry Muslim should perform ablution. This practice is significant because water counteracts the natural trait of anger, which is heat. Subsequently, if one engages in prayer, it can further assist in managing their anger and lead to substantial rewards.

The advice mentioned thus far aids an angry Muslim in regulating their physical actions. To manage one's speech, it is advisable to remain silent when experiencing anger. In fact, spoken words can often leave a more enduring impact on others than physical actions. Numerous relationships have been damaged or destroyed due to words uttered in anger. Such behavior frequently results in additional sins and offenses as well. It is crucial for a Muslim to remember the Hadith found in Sunan Ibn Majah, number 3970, which cautions that a single evil word can lead a person to fall into Hell on Judgement Day.

Managing anger is a commendable quality, and those who achieve this are regarded by the Holy Prophet Muhammad, peace and blessings be upon him, as strong individuals, as stated in a Hadith found in Sahih Bukhari,

number 6114. Indeed, those who suppress their anger for the sake of Allah, the Exalted—meaning they refrain from sinning due to their anger—will find their hearts filled with peace and genuine faith. This has been advised in a Hadith found in Sunan Abu Dawud, number 4778. Such a trait is indicative of a purified spiritual heart, as mentioned in the Holy Quran, which is the only heart that will be granted safety on the Day of Judgement. Chapter 26 Ash Shu’ara, verses 88-89:

“The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a purified heart."

As previously stated, anger, when kept within certain limits, can serve a beneficial purpose. It should be directed towards protecting oneself, one's faith, and one's belongings. When done appropriately, in accordance with Islamic teachings, this is regarded as anger for the sake of Allah, the Exalted. This reflects the character of the Holy Prophet Muhammad, peace and blessings be upon him, who never expressed anger for personal reasons. His anger was solely for the sake of Allah, the Exalted, as confirmed in a Hadith found in Sahih Muslim, number 6050. The character of the Holy Prophet Muhammad, peace and blessings be upon him, was the Holy Quran, as noted in a Hadith found in Sahih Muslim, number 1739. This indicates that he would be pleased with what pleased Allah, the Exalted, and angered by what angered Him. Furthermore, harboring hatred for the sake of Allah, the Exalted, is a component of perfecting one's faith, as advised in Hadith found in Sunan Abu Dawud, number 4681. Anger is the root of hatred. This clarifies that Islam does not instruct individuals to eliminate anger, as that is not realistically achievable; rather, it teaches them to manage it within the framework of Islamic principles.

It is crucial to understand that becoming angry solely for the sake of Allah, the Exalted, is commendable; however, if this anger leads one to overstep boundaries, it becomes blameworthy. It is essential for individuals to manage their anger in accordance with Islamic teachings, even when their anger is directed towards others for the sake of Allah, the Exalted. A Hadith from Sunan Abu Dawud, number 4901, cautions against a worshipper who, in anger, asserted that Allah, the Exalted, would not forgive a particular sinner. Consequently, this worshipper will face punishment in Hell, while the sinner will receive forgiveness on Judgment Day.

In summary, it is imperative for Muslims to regulate their anger to prevent actions or words that could result in significant regret in both this life and the hereafter.

Chapter 7 Al A’raf, verse 150:

“And when Moses returned to his people, angry and grieved…”

As the Holy Prophet Musa, peace be upon him, possessed sincerity to others, he grieved over their misguidance. In fact, loving for others what one desires for themself, such as right guidance, is the definition of a believer. This has been advised in a Hadith found in Sahih Bukhari, number 13. One must adopt this sincerity for others by showing it through speech and actions

by aiding them in good things, according to their means and warning them against bad things according to Islamic teachings.

The Holy Prophet Musa, peace be upon him, criticized his people for adopting a behaviour which suited their desires instead of showing gratitude to Allah, the Exalted, for the blessings He had granted them, such as saving them from slavery to Pharaoh. Chapter 7 Al A'raf, verse 150:

"…he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?"…"

As the Holy Prophet Musa, put his brother, the Holy Prophet Harun, peace be upon them, in charge of the children of Israel in his absence, he held him responsible and thus questioned him. Chapter 7 Al A'raf, verse 150:

"…And he put down the tablets and seized his brother by [the hair of] his head, pulling him toward him…"

As the Holy Prophet Musa, peace be upon him, was angered for the sake of Allah, the Exalted, and had a special relationship with his brother, the Holy Prophet Harun, peace be upon him, the latter was not offended by his actions

as he understood the seriousness of what had occurred. Chapter 7 Al A’raf, verse 150:

“…[Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."”

The Holy Prophet Harun, peace be upon him, alleviated the situation by reminding the Holy Prophet Musa, peace be upon him, of their relationship and of the fact that he did fulfil his duty as his deputy. Generally speaking, this indicates the importance of remaining calm in stressful situations, especially, when others lose control over their emotions. A muslim should attempt to alleviate the situation by addressing others involved with a soft and kind tone. They should avoid making things worse by becoming angry. If one finds it hard to control their emotions when others lose control over their emotions, they should remain silent and if possible, leave the situation and only address the issue after things have calmed down. This attitude of the Holy Prophet Harun, calmed the Holy Prophet Musa, peace be upon them, down and as a result, he turned to Allah, the Exalted, in forgiveness for manhandling his brother. He compensated his actions towards his brother by supplicating on his behalf. Chapter 7 Al A’raf, verse 151:

“[Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."”

Generally speaking, in cases when seeking the forgiveness of another who they have wronged will make the situation worse, they should seek forgiveness of Allah, the Exalted, and His mercy, on their behalf as compensation. In fact, the supplications for another in their absence are accepted by Allah, the Exalted, and the supplicator is also granted the same thing they supplicated for. This has been advised in a Hadith found in Sunan Abu Dawud, number 1534.

Allah, the Exalted, then warns all people to avoid adopting man-made codes of conduct, which are always rooted in fulfilling worldly desires, as it leads to difficulties in both worlds. Chapter 7 Al A'raf, verse 152:

"Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood]."

If one adopts man-made codes of conduct they will inevitably misuse the blessings they have been granted. This will prevent them from achieving a balanced mental and physical state, causing them to misplace everything and everyone around them. As a result, elements of their life, such as family, friends, career, and wealth, will become sources of stress. If they persist in opposing Allah, the Exalted, they will mistakenly blame their stress on others, like their spouse. By pushing away these positive influences, they will only worsen their mental health issues, which could lead to depression, substance abuse, and even suicidal thoughts. This outcome is evident when one observes those who consistently misuse the blessings they have been

granted, such as the wealthy and famous, despite their apparent enjoyment of worldly pleasures.

But as always, the door of repentance is open for all. Chapter 7 Al A'raf, verse 153:

"But those who committed misdeeds and then repented after them while they believed - indeed your Lord, thereafter, is Forgiving and Merciful."

This encourages people to avoid delaying their repentance and reformation as doing so will only cause one to persist on the disobedience of Allah, the Exalted. True repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not lead to further complications. One must sincerely commit to avoiding the same or similar sins and make amends for any rights violated in relation to Allah, the Exalted, and others. Additionally, they should continue to faithfully obey Allah, the Exalted, by properly using the blessings He has granted them, in accordance with Islamic principles. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their responsibilities on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds.

Therefore, a person should adopt and apply Islamic principles for their own advantage, even if it conflicts with their personal wishes. They ought to behave like a wise patient who adheres to their doctor's recommendations, recognizing that it serves their best interests, even when faced with unpleasant treatments and a strict diet. Just as this sensible patient will achieve good mental and physical health, so will the individual who accepts and follows Islamic teachings. This is because Allah, the Exalted, possesses the unique knowledge required to help a person attain a harmonious mental and physical state and to appropriately arrange everything and everyone in their life.

As discussed earlier, one must take the steps to control their anger until it leaves them. Chapter 7 Al A’raf, verse 154:

“And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy…”

Divine teachings guides people to obtaining peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. But as warned by this verse, only those who fear Allah, the Exalted, and the consequences of their actions in both worlds will accept and act on divine teachings as they understand that controlling their worldly desires within the limits of divine teachings is a small price to pay for achieving peace of mind in both worlds. Chapter 7 Al A’raf, verse 154:

"…he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord."

One must obtain strong faith so that they are encouraged to adopt the right behaviour. A strong faith is crucial for maintaining the commitment to obeying Allah, the Exalted, in every situation, whether during times of ease or hardship. This deep faith is nurtured by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. On the other hand, those who lack knowledge of Islamic principles often have weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of understanding can obscure the truth that surrendering their desires in favour of obeying Allah, the Exalted, is the key to attaining genuine peace in both worlds. Therefore, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it in their lives, ensuring they remain obedient to Allah, the Exalted, at all times. This involves using the blessings they have received in accordance with Islamic teachings, ultimately promoting a balanced mental and physical state and properly prioritizing all areas of their lives.

The Holy Prophet Musa, peace be upon him, chose seventy men from the children of Israel for an appointment with Allah, the Exalted, in order to strengthen their faith and as a sign of the repentance of the children of Israel who had worshipped the golden calf. Chapter 7 Al A'raf, verse 155:

“And Moses chose from his people seventy men for Our appointment…”

But as these men did not desire to live by a divine code of conduct which would encourage them to control their worldly desires by correctly using the blessings they had been granted, they made excuses in order to avoid acting on the divine code of conduct granted to them. Chapter 2 Al Baqarah, verse 55:

“And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on.”

And chapter 7 Al A’raf, verse 155:

“And Moses chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done?...”

The Holy Prophet Musa, peace be upon him, separated his conduct from the conduct of the children of Israel who worshipped the golden calf in this verse. This indicates that a person must take steps in order to avoid being associated with those who persist on disobeying Allah, the Exalted. According to a Hadith found in Sunan Abu Dawud, number 4833, individuals emulate the lifestyle of their companions. This implies that people will naturally adopt the characteristics, both good and bad, of those they spend time with. Therefore, it is crucial for a Muslim to surround themselves with companions who motivate them to obey the commands of Allah, the Exalted, so that they are encouraged to do the same.

The children of Israel were tested with the golden calf in order to separate those who were steadfast on the obedience of Allah, the Exalted, from those who desired to fabricate a code of conduct based on their own desires. Chapter 7 Al A'raf, verse 155:

"…This is not but Your trial by which You send astray whom You will and guide whom You will…"

In fact, this is the test of life in this world. People have been granted worldly blessings and free will to decide their own path in life. In order to pass the test of life and achieve peace of mind in both worlds, they must correctly use the blessings they have been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Whereas, the one who persists on disobeying Allah, the Exalted,

by misusing the blessings they have been granted will fail the test of life in this world. Consequently, they will experience a mental and physical imbalance and misplacing everything and everyone in their lives while inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, regardless of any material comforts they might enjoy. But as long as a person is still alive, they have the opportunity to reform their behaviour so that they obtain peace of mind in this world. Chapter 7 Al A'raf, verse 155:

"…You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers."

This will ensure one receives peace of mind in this world and in the next. Chapter 7 Al A'raf, verse 156:

"And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You."…"

It is important to note that worldly blessings, such as fame, wealth, authority, family, friends and a career, only have value when one possesses peace of mind. Without peace of mind, all the worldly blessings combined have no value and will therefore not protect a person from stress, difficulties and extreme mental disorders. This is obvious when one observes the rich and famous. Therefore, if one desires good in both worlds, they must achieve

peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. This is only achieved when they correctly use the blessings they have been granted as outlined in Islamic teachings.

Allah, the Exalted, then eliminates the concept of wishful thinking. Chapter 7 Al A'raf, verse 156:

"…[Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things…""

Wishful thinking is characterized by a persistent disregard for the commands of Allah, the Exalted, while simultaneously anticipating His mercy and forgiveness in both this life and the hereafter. Such a behaviour holds no significance in Islam. In contrast, genuine hope is rooted in the commitment to obeying Allah, the Exalted, which entails utilizing the blessings bestowed upon them in accordance with Islamic principles, followed by a sincere hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is outlined in a Hadith recorded in Jami At Tirmidhi, number 2459. Consequently, it is essential to recognize this difference and to cultivate authentic hope in the mercy and forgiveness of Allah, the Exalted, while steering clear of wishful thinking, as it will not benefit them in this life or the next. Chapter 7 Al A'raf, verse 156:

“…[Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things. So I will decree it for those who fear Me and give zakah and those who believe in Our verses.””

Allah, the Exalted, then outlined some of the characteristics and actions one must adopt in order to possess genuine hope in His mercy. Chapter 7 Al A’raf, verse 156:

“…*So I will decree it for those who fear Me…”*

The one who genuinely fears Allah, the Exalted, and being held accountable by Him in both worlds, will sincerely obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings. This will help them achieve a harmonious balance of mind and body, aligning all facets of their lives while effectively getting ready for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquillity in both worlds. One can adopt the fear of Allah, the Exalted, and their accountability through obtaining strong faith. A robust faith is essential for staying committed to obeying Allah, the Exalted, in all circumstances, whether in times of prosperity or adversity. This profound faith is cultivated through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true obedience to Allah, the Exalted, leads to peace in both this life and the hereafter. Conversely, those who are unfamiliar with Islamic principles often possess a fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine

guidance. This lack of comprehension can obscure the reality that yielding their desires in favour of adhering to the obedience of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Therefore, it is vital for individuals to fortify their faith by pursuing Islamic knowledge and implementing it in their lives, ensuring they remain obedient to Allah, the Exalted, at all times. This entails utilizing the blessings they have received in alignment with Islamic teachings, ultimately fostering a balanced mental and physical state and appropriately prioritizing all aspects of their lives.

Chapter 7 Al A'raf, verse 156:

"…So I will decree it [especially] for those who fear Me and give zakah…"

The obligatory charity constitutes merely a small fraction of an individual's total income and is only given when a specific amount of wealth is possessed. One of the purposes of contributing this obligatory charity is to remind a Muslim that the wealth they have does not truly belong to them; otherwise, they would be free to utilize it as they please. This wealth has been created and bestowed upon them by none other than Allah, the Exalted, and must therefore be utilized in a manner that pleases Him. In reality, every blessing one has is merely a loan that must be returned to its rightful Owner, Allah, the Exalted. This is accomplished when one employs the blessings they have received in ways that are pleasing to Allah, the Exalted, as specified in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who fail to grasp this reality and act as if the blessings they have received, such as their wealth, are theirs to keep, and thus neglect to give their obligatory charity, will face

consequences, similar to those who do not repay a worldly loan. For instance, a Hadith recorded in Sahih Bukhari, number 1403, warns that the individual who neglects to donate their obligatory charity will be confronted by a large venomous snake that will continuously bite them on Judgement Day. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

In this world, the wealth they neglect to contribute through the obligatory charity will ultimately turn into a source of their stress and suffering, as they have forgotten that Allah, the Exalted, holds a right over the blessings He has bestowed upon them. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 7 Al A’raf, verse 156:

“…So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses.”

Real belief in divine teachings involves learning and acting on them. In today's world, it is essential to recite the Holy Quran with accuracy and regularity. One must understand its meanings and sincerely apply its teachings in daily life. Simply reciting it in a language one does not understand is not good enough, as the Holy Quran is not just a text for recitation but a guide for living. Genuine guidance can only be obtained when its principles are actively practiced, much like a map that only leads to a destination when it is used. Additionally, it should not be used for materialistic gains, where individuals repeatedly recite certain verses hoping to gain worldly possessions, such as a child or a spouse, since the Holy Quran is not a means to fulfil earthly desires. Those who faithfully follow its teachings will ensure they correctly use the blessings they have been granted, leading to a sense of peace through achieving a balanced mental and physical state, while effectively managing all areas of their lives in preparation for their accountability on the Day of Judgement.

Allah, the Exalted, then makes it clear to the people of the book living in Medina that they must accept and follow the Holy Prophet Muhammad, peace and blessings be upon him, in order to obtain peace of mind and success in both worlds. In fact, this command was also given to their ancestors, the children of Israel, in the time of the Holy Prophet Musa, peace be upon him. Chapter 7 Al A’raf, verse 157:

“Those who follow the Messenger, the unlettered prophet…”

Therefore, the scholars from the people of the book were very familiar with the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran as both of them had been discussed within their divine scriptures. Chapter 7 Al A’raf, verse 157:

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel…”

Furthermore, both the people of the book and the non-Muslims in Mecca acknowledged that the Holy Prophet Muhammad, peace and blessings be upon him, had not studied previous divine scriptures, which made it impossible for him to have fabricated the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The people of the book were seen as guardians of sacred knowledge, which granted them a unique position in society, even amidst idol worshippers.

However, this revered status faced significant opposition with the rise of Islam.

In addition, the people of the book felt envy towards the Holy Prophet Muhammad, peace and blessings be upon him, because he descended from the Holy Prophet Ismaeel, peace be upon him, instead of his brother, the Holy Prophet Ishaaq, peace be upon him, as they did. Their entire belief system revolved around the significance of lineage, which they believed gave them superiority over others. Consequently, they found it difficult to accept a Holy Prophet, peace and blessings be upon him, from a different lineage, as it would undermine the superiority complex they had fabricated.

Furthermore, the scholars from the people of the book recognized that embracing Islam would necessitate utilizing the blessings granted to them in accordance with divine guidance, which contradicted their desires. They were also concerned that accepting Islam would lead to a loss of the authority, respect, and social status they had built within their community, which intensified their opposition to Islam. One should steer clear of this mindset as it will only motivate them to continue misusing the blessings they have received. As a result, they will face disruptions in their mental and physical states, they will misplace everything and everyone in their lives, and fail to adequately prepare for their accountability on the Day of Judgement. Thus, their mindset will ultimately result in stress, difficulties, and challenges in both worlds, regardless of any material comforts they may possess. In order to avoid this outcome one must sincerely obey and follow the Holy Prophet Muhammad, peace and blessings be upon him, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 7 Al A’raf, verse 157:

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong…”

Everything which has been commanded and prohibited in Islamic teachings aid one to obtaining peace of mind in both worlds, even if this is not obvious to them, through correctly using the blessings they have been granted. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. In addition, acting on Islamic teachings will ensure the rights of people are fulfilled. This will cause the spread of justice and peace within society.

In addition, the role of commanding good and forbidding evil has been passed down to muslims from the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 110:

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh…”

It is crucial for Muslims to consistently promote good and discourage evil based on Islamic teachings, doing so with kindness. A Muslim should never assume that their obedience to Allah, the Exalted, will shield them from the negative influences of misguided individuals. Just as a good apple can be spoiled when placed among rotten ones, a Muslim who neglects to encourage others to do good will ultimately be influenced by their negative actions, whether they are overt or subtle. Even if society at large persists on disobeying Allah, the Exalted, one must continue to advise their dependents, like family members, as their negative behavior can have a greater impact on them. Moreover, this is a responsibility for all Muslims, as stated in a Hadith from Sunan Abu Dawud, number 2928. Even if a Muslim faces disregard from others, they should fulfill their obligation by persistently offering gentle advice backed by solid evidence and knowledge. Promoting good and forbidding evil without proper understanding and good manners will only alienate people from the truth and proper guidance, which will ultimately harm the entire community.

Only by properly commanding good and prohibiting evil can one shield themselves from the adverse impacts of society and receive forgiveness on the Day of Judgment. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

However, if they are solely focused on themselves and disregard the actions of those around them, there is a concern that the adverse behaviour of others will ultimately result in their misguidance.

Chapter 7 Al A’raf, verse 157:

“…who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil…”

As Allah, the Exalted, alone created the universe and all the things within it, He alone is the One who knows best what is good for a person and what is bad for them, even if this is not obvious to them. For example, many of the negative effects of alcohol on the human body and mind have been recently discovered through scientific research, even though Allah, the Exalted, prohibited it over 1400 years ago.

In general, the few things that are deemed unlawful in Islam are those where the harm surpasses the perceived benefits. For instance, prior to the ban on alcohol and gambling, Allah, the Exalted, highlighted this principle by declaring that their harm exceeds any potential benefits one might gain from them. This is clear to anyone with common sense. Chapter 2 Al Baqarah 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people…”"

The principles of Islam exist solely for the benefit of individuals. Allah, the Exalted, does not derive any advantage or suffer any detriment from the compliance or noncompliance of people. Chapter 60 Al Mumtahanah, verse 6:

“…And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.”

Thus, it is essential for individuals to embrace and implement the teachings of Islam for their own well-being and advantage. This entails utilizing the blessings bestowed upon them in manners that are pleasing to Allah, the Exalted, as described in Islamic teachings. Only through this can one attain peace of mind and achieve success in both this life and the hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

If not, the material possessions they hold will turn into a source of suffering, anxiety, and difficulties for them in both worlds, as they chased after things that only caused them harm, both physically and mentally. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

They should emulate the wise patient who acknowledges and follows the guidance of their doctor, understanding that it is in their best interest, despite being given unpleasant medications and a rigorous dietary regimen. Just like the wise patient removes any mental and physical obstacles to obtaining good health, so will the one who learns and acts on Islamic teachings. Chapter 7 Al A’raf, verse 157:

“…who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them…”

One must not be fooled into believing that living with the restrictions of Islam prevents them from obtaining freedom. In reality, the one who lives without restrictions will obtain the burden and shackles of mental and physical health issues. This idea can be exemplified through a scenario. A nurturing parent will restrict the kinds of food their child eats, permitting them to indulge in unhealthy foods only on rare occasions, while promoting a nutritious diet. Consequently, the child might perceive these limitations as unwelcome constraints, feeling as though they are bound to their parent's healthy eating practices. In contrast, another child has been granted the freedom by their parent to consume whatever they desire, whenever they wish, and in any amount. This child feels completely liberated from any restrictions. When these two children meet, the one who enjoys total freedom often criticizes and looks down on the child who is subject to their parent's limitations. The restricted child may also feel a sense of self-pity when observing the other child reveling in their unrestricted choices. At first glance, it appears that the child with freedom has discovered happiness, while the other child is too weighed down by constraints to fully appreciate life. Nevertheless, as time goes on, the truth will emerge. The child without boundaries will develop serious health problems like obesity, diabetes, and hypertension. As a result, they will experience mental health issues, leading to a loss of confidence in their body and self-image. This causes them to rely on medications and experience a range of diseases and social challenges, all of which obstruct their happiness and overall quality of life. Conversely, the child who faced limitations from their parent develops into a well-rounded individual, both mentally and physically. This fosters a robust sense of confidence in their

body and capabilities, aiding them in achieving success in life. They remain unburdened by the constraints of medications, illnesses, and mental or social difficulties, having been nurtured with the appropriate balance and guidance. Therefore, while the child who encountered no restrictions becomes trapped by various issues, the child who underwent restrictions matures into a truly free and independent person, unencumbered by any limitations.

In summary, the real slave is the person who becomes bound to everything except Allah, the Exalted, such as social media, societal norms, fashion, and culture. This form of enslavement leads to numerous mental, physical, and social problems. On the other hand, the truly free individual is one who submits exclusively to Allah, the Exalted, by properly utilizing the blessings He has bestowed upon them as outlined in Islamic teachings. This leads to a state of peace in both mind and body, achieved through maintaining a balanced mental and physical condition and by appropriately prioritizing everything and everyone in their life while adequately preparing for their accountability on the Day of Judgement. Chapter 7 Al A'raf, verse 157:

"…who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them…"

In addition, in order to obtain this mental and physical freedom, one must strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as all other sources of knowledge only complicate a person's life. In fact, the more one relies on alternative sources of religious knowledge, even if they

result in positive actions, the less they will act on the two primary sources of guidance, ultimately leading to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in these two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more one follows other sources of religious knowledge, the more they may start to engage in practices that contradict the teachings of Islam. This gradual deviation is how the Devil misleads individuals, step by step. For instance, a person encountering challenges may be advised to undertake certain spiritual practices that oppose and challenge Islamic teachings. If this individual is unaware and has a tendency to follow alternative sources of religious knowledge, they may easily fall into this trap and start performing spiritual exercises that directly contradict Islamic principles. They may even begin to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the notion that people or supernatural beings can dictate their fate, as their understanding is derived from sources other than the two primary sources of guidance. Some of these misguided beliefs and practices are outright disbelief, such as engaging in black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

A Muslim can unknowingly lose their faith due to their tendency to rely on alternate sources of religious knowledge. This is why engaging in religious innovations that lack foundation in the two primary sources of guidance is akin to following the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

In addition, when people act on other sources of religious knowledge they complicate Islam so that it becomes a burden to act upon. As a result, these people will often disobey Allah, the Exalted, as they find practicing on Islamic teachings too difficult. The next generation are also discouraged from practicing on Islam when they observe the elders who make Islam complicated through their innovations. This outcome can only be avoided when one strictly adheres to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoids all other sources of knowledge. Chapter 7 Al A’raf, verse 157:

“…who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them…”

In order to achieve this outcome one must adopt sincerity to the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 7 Al A’raf, verse 157:

“…So they who have believed in him, honored him, supported him…”

This involves the pursuit of knowledge to uphold his traditions. These traditions encompass those associated with Allah, the Exalted, expressed through worship, as well as his esteemed noble character towards creation. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

It involves accepting his commands and prohibitions at all times. This has been established as a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Sincerity involves prioritizing his traditions above the actions of others, as all routes to Allah, the Exalted, are blocked except for the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

"Say, [Prophet Muḥammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...""

It is important to value all those who have supported him during his life and even after his passing, whether they are from his family or Companions, may Allah be pleased with them all. Those who wish to be true to him have a duty to support those who follow his path and share his teachings. Genuine love also means caring for those who love him and rejecting those who criticize him, regardless of personal ties. This concept is summarized in a Hadith from Sahih Bukhari, number 16, which states that one cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than anything else in creation. This love must be shown through actions, not just words. Being sincere to him requires respect, love, and active adherence to his teachings. However, this is impossible without a proper understanding of his blessed life and teachings. How can someone respect, love, and follow someone they do not know? A person who claims to love and respect him but does not actively follow his guidance is not being sincere in their claim.

In addition, to show sincerity to the Holy Prophet Muhammad, peace and blessings be upon him, one must show sincerity to the Holy Quran he was granted. Chapter 7 Al A’raf, verse 157:

"…So they who have believed in him, honored him, supported him and followed the light which was sent down with him…"

Genuine respect and love for the Holy Quran signifies sincerity towards the words of Allah, the Exalted. This sincerity is demonstrated by fulfilling the three essential aspects of the Holy Quran. The first aspect is to recite it accurately and consistently. The second involves comprehending its teachings through a trustworthy source and instructor. The final aspect is to implement the teachings of the Holy Quran with the intention of pleasing Allah, the Exalted. A sincere Muslim prioritizes following its teachings over succumbing to desires that conflict with the Holy Quran. Shaping one's character according to the Holy Quran reflects true sincerity towards the book of Allah, the Exalted. This practice aligns with the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, as confirmed in a Hadith recorded in Sunan Abu Dawud, number 1342. Being sincere to the Holy Quran also means approaching it with a genuine intention to understand and apply all its teachings, regardless of whether one's desires clash with the Holy Quran. Those who selectively choose which commands, prohibitions, and advice to adhere to or disregard based on personal whims exhibit insincerity towards it and, as a result, will not genuinely benefit from its guidance. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Ultimately, it is crucial to recognize that while the Holy Quran serves as a remedy for earthly issues, a Muslim should not limit its use to this function

alone. In other words, they should not merely recite it to resolve their worldly challenges, treating the Holy Quran as a tool that is taken out during times of trouble and then returned to a toolbox. The primary purpose of the Holy Quran is to provide guidance for a safe journey to the hereafter. Ignoring this essential role and solely relying on it to address worldly concerns is inappropriate, as it goes against the principles of a true Muslim. It is akin to someone who buys a car equipped with various accessories but lacks an engine.

Thus, individuals should embrace and implement Islamic principles for their own benefit, even if it goes against their personal desires. They should act like a wise patient who follows their doctor's advice, understanding that it is in their best interest, despite enduring uncomfortable treatments and strict dietary guidelines. Just as this intelligent patient will attain good mental and physical health, so too will the person who accepts and adheres to Islamic teachings. This is because Allah, the Exalted, alone has the unparalleled knowledge needed to guide a person towards achieving a harmonious mental and physical state and to properly organize everything and everyone in their life. Chapter 7 Al A'raf, verse 157:

"…So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful."

Allah, the Exalted, then commands the Holy Prophet Muhammad, peace and blessings be upon him, to encourage all people to accept and act on his

traditions and the message he was granted so that they achieve peace of mind in both worlds. Chapter 7 Al A’raf, verse 158:

“Say, "O mankind, indeed I am the Messenger of Allah to you all…"”

In contrast to numerous other faiths and lifestyles, Islam serves as both a religion and a way of life for everyone, without exception. Chapter 7 Al A’raf, verse 158:

“Say, "O mankind, indeed I am the Messenger of Allah to you all…"”

This highlights the significance of equality in Islam. Islam evaluates individuals' status based on one key factor: the extent of their sincere obedience to Allah, the Exalted. This entails utilizing the blessings bestowed upon them in manners that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other criteria for assessing individuals' status, including gender, ethnicity, and social class, hold no significance and should be disregarded by Muslims; otherwise, they foster racism and division within society. It is crucial to understand that since a person's intentions are concealed from others, they cannot determine who is superior based on external behaviors. Therefore, they must avoid asserting claims about the status of others or themselves, as only Allah, the Exalted, is aware of the intentions, words, and actions of everyone. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

Chapter 7 Al A’raf, verse 158:

“Say, "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death."…”

Islam instructs humanity that the sole authority they should obey in all circumstances is their Creator and Sustainer, Allah, the Exalted. In truth, the entity or concept that individuals choose to obey and shape their lives around is essentially what they worship, regardless of their professed disbelief in any god. Humans are inherently designed to obey something. This 'something'

could be other individuals, social media platforms, trends, cultural norms, or even their personal desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

A person's worship is determined by whom or what they choose to obey. Consequently, Muslims are required to back their verbal declaration of faith with actions by genuinely obeying Allah, the Exalted, in every circumstance above all else. This means utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who act in this way will receive peace of mind and success through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who deny the Oneness of Allah, the Exalted, and choose to worship other entities will miss out on the mercy essential for achieving peace of mind and success in both this life and the hereafter. This holds true even if they

own the entire world and enjoy fleeting moments of pleasure and entertainment, for ultimately, no one can evade the dominion and power of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 7 Al A’raf, verse 158:

“*…to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death…”*

When observing the formation of the Heavens and the Earth, along with the myriad of perfectly balanced systems, it is evident that there is but One who has created and maintains the universe. For instance, the ideal distance of the Sun from the Earth serves as a clear indication, as the Earth would be uninhabitable if the Sun were even slightly closer or further away. Likewise, the Earth has been designed in a manner that fosters a balanced and pure atmosphere, enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to reap the greatest benefits from them. If days were extended, people would likely feel fatigued from the prolonged hours. Conversely, if nights were lengthened, there would be insufficient time for individuals to earn a living and pursue other valuable endeavors, such as acquiring knowledge. Should nights be shorter, people would struggle to get enough rest for optimal health. Alterations in the duration of days and nights would also impact agriculture, negatively affecting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems in the universe clearly reflects the Oneness of Allah, the Exalted, as the existence of multiple deities would lead to conflicting desires, resulting in chaos within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 2 Al Baqarah, verse 164:

“…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…”*

Observing the impeccably balanced water cycle clearly points to a Creator. Water evaporates from the sea, ascends, and then condenses to form acidic rain that falls on the mountains. These mountains neutralize the acidic rain, making it usable for both people and animals. Any alteration to this flawlessly balanced system would spell disaster for life on Earth. The salt in the ocean prevents the decomposition of dead creatures from polluting it. If the ocean were to become contaminated, sea life would cease to exist, and the resulting impurities would also affect terrestrial life. The water in the oceans and seas is designed to support thriving marine life while allowing heavy ships to navigate its surface. A slight change in the water's composition would disrupt this balance, resulting in either thriving sea life or the ability for ships to sail, but not both simultaneously. Even today, maritime transport remains the most prevalent method for moving goods globally. Thus, this perfect equilibrium is crucial for sustaining life on the planet.

Evolution represents a type of mutation, inherently flawed. However, upon examining the myriad species, one can see that they have been crafted in a remarkably balanced manner, enabling them to flourish in their respective environments. Take the camel, for instance; it is engineered to endure extreme heat and can survive for extended durations without water. They are ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat is crafted so impeccably that any impurities in its body are completely filtered out from the milk it produces. If these two were to mix, the milk would become undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species is assigned a distinct life span that prevents any one species from dominating the others. For instance, flies live only 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population would become unbalanced, potentially overpowering all other species in the ecosystem. In contrast, other organisms with much longer life spans tend to produce only a limited number of offspring. This characteristic helps keep their populations in check. Such a balance cannot be mere coincidence, nor

can it be fully accounted for by the theory of evolution. Chapter 2 Al Baqarah, verse 164:

"…*and [His] directing of the winds and the clouds controlled between the heaven and earth…"*

The winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. In ancient times, wind was vital for sea travel, which remains the primary method for transporting goods globally to this day. Winds are necessary to carry rainclouds to designated areas, providing essential water for life, which cannot thrive without it. A well-balanced wind system is evident on Earth; an absence of winds would result in chaos for life, while excessive winds also create disorder. Likewise, rainfall is perfectly regulated; insufficient rain causes droughts and famine, whereas excessive rain leads to widespread flooding. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

contemplates these impeccably balanced systems cannot rationally refute the presence of a singular Creator who holds dominion over everything.

Chapter 7 Al A’raf, verse 158:

“…to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death…”

A person who looks after certain aspects of another individual's needs, such as their housing, deserves to be shown appreciation. Thus, since Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and right for people to express their gratitude to Him. Gratitude expressed through intention means doing actions solely to please Allah, the Exalted. Those who act for different motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not seek or anticipate any recognition or reward from others. Gratitude expressed verbally involves saying what is good or choosing to remain silent. Furthermore, gratitude demonstrated through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately brings peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Moreover, when an individual possesses an item, it is deemed appropriate and acceptable for them to utilize that item as they wish. Since Allah, the Exalted, created, owns, and maintains everything in the universe, including humanity, He is the sole authority on what should happen in the universe and what should not. Thus, it is only just for individuals to follow the commands of Allah, the Exalted, as He is the sole Owner of the entire universe, including themselves.

In the same way, when someone lends their possessions to another, it is only right that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that a person has as a temporary loan. These blessings were not given as gifts. Similar to earthly loans, this loan must be repaid. The repayment of this loan can only be achieved by using these blessings in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. Conversely, since the blessings of Paradise are gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not mistake the temporary worldly blessings, which are merely a loan, for the eternal gifts of Paradise.

Chapter 7 Al A'raf, verse 158:

"…to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death…"

As Allah, the Exalted, controls life and death and everything in between, then He alone decides who obtains peace of mind and success and who does not. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in the right manner as outlined in Islamic teachings.

In addition, the purpose of life in this world is whether or not one will correctly use the blessings they have been granted as outlined in Islamic teachings. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

This will determine whether they obtain peace of mind in this world through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. As Allah, the Exalted, gives life and causes death, each person will also be held accountable in the hereafter regarding their purpose in this world. The one who acts in the correct way will correctly prepare for their accountability on the Day of Judgement and will therefore obtain peace of mind in the hereafter also.

Furthermore, as Allah, the Exalted, grants life and death, it clearly indicates that one’s existence will only have value and purpose when they strive to fulfil the purpose of life in this world. Just like an invention is labeled a failure if it fails to fulfil its primary purpose of creation, similarly, a human will also be labeled a failure if they fail to fulfil their purpose of life in this world. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

The one who fails to fulfil their purpose of creation by misusing the blessings they have been granted will therefore lead a useless and aimless existence whereby they obtain an unbalanced mental and physical state, they will

misplace everything and everyone within their life and fail to correctly prepare for their accountability on the Day of Judgement. The efforts of this person in this world will be wasted, as it did not lead them to peace of mind in both worlds. Chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

Chapter 7 Al A’raf, verse 158:

“…to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death…”

Ultimately, since all of creation is owned by and falls completely under the authority of Allah, the Exalted, individuals have no option but to adhere to His commandments. Just as one encounters difficulties for not following the laws established by the governing body of a nation, similarly, they will face difficulties in both worlds if they disregard the regulations set by the Creator of the universe. While a person might choose to leave a country if they disagree with its laws, they cannot escape to a realm where the authority and laws of Allah, the Exalted, do not apply. A person may alter the rules of their community, but they will never have the power to change the decrees of Allah, the Exalted. Furthermore, just as a homeowner determines the rules

of their residence, regardless of any objections from others, the universe is owned by Allah, the Exalted, who alone establishes the laws governing it, irrespective of human approval. Thus, compliance with these rules is essential for one's own benefit. Those who grasp this truth will obey the commands of Allah, the Exalted, by utilizing the blessings they have received in ways that are pleasing to Him, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can either seek to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they serve their own interests and those of society, leading to tranquility in both worlds, or they can choose to indulge their desires and dismiss the principles of Islam. However, those who neglect to adhere to Islamic laws should brace themselves for the repercussions of their decisions in both worlds, as no objections, protests, or grievances will shield them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Therefore, individuals ought to adopt and apply Islamic principles for their own advantage, even when these teachings may clash with their personal inclinations. They should behave like a wise patient who heeds their doctor's recommendations, recognizing that such advice serves their best interests, even if it requires enduring uncomfortable treatments and following a strict diet. Just as this sensible patient will attain optimal mental and physical well-being, so will the person who embraces and practices Islamic teachings. This

is because Allah, the Exalted, alone possesses the knowledge needed to help individuals achieve a harmonious mental and physical state and to effectively organize all aspects of their lives. Chapter 7 Al A'raf, verse 158:

"…So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided."

As discussed earlier, real belief in Allah, the Exalted, involves learning and acting on the Holy Quran. Therefore, reciting it in a language one does not understand is not good enough to achieve right guidance. Just like a map will only take one to their destination if they act on it, similarly, the Holy Quran will only guide one to peace of mind in both worlds when they understand and act on it. Belief in the Holy Prophet Muhammad, peace and blessings be upon him, involves learning and acting on his traditions so that one follows his footsteps in this world. This will ensure they unite with him in the hereafter. The one who fails to practically follow him in this world will therefore not unite with him in the hereafter, as they took a path other than his. In addition, as indicated in verse 158, the path of the Holy Prophet Muhammad, peace and blessings be upon him, involves acting on the Holy Quran. Therefore, the one who acts on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will correctly use the blessings they have been granted. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. Chapter 7 Al A'raf, verse 158:

"…So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided."

As per usual, whenever Allah, the Exalted, constructively criticizes a group, He always indicates that not all people from that group behaved in the same way. Chapter 7 Al A'raf, verse 159:

"And among the people of Moses is a community which guides by truth and by it establishes justice."

This highlights the significance of refraining from evaluating an entire group based on the behaviour of a few individuals within that group, as this frequently results in discrimination, including racism. Chapter 7 Al A'raf, verse 159:

"And among the people of Moses is a community which guides by truth and by it establishes justice."

The truth in this verse refers to the divine teachings granted to the children of Israel, such as the Torah and the Bible. These people sincerely acted on

their divine scriptures and as a result correctly used the blessings they had been granted. As a result, they obtained a balanced mental and physical state and correctly placed everything and everyone within their life thereby preparing correctly for their accountability on the Day of Judgement. In addition, as their attitude ensured the rights of people were fulfilled. As a result, justice and peace spread within their society. One only needs to observe history in order to appreciate the individual and societal benefits achieved when people sincerely acted on their divine teachings. It is strange that even though this is a historical fact, yet many people in the modern age advocate abandoning faith and its teachings. In fact, justice and peace cannot spread within society without two essential things, both of which are connected to Allah, the Exalted: the fear of Allah, the Exalted, and a good law system. A strong legal framework by itself is not enough; without the fear of Allah, the Exalted, as individuals may feel encouraged to violate the law if they believe they can evade earthly repercussions. Furthermore, a well-functioning legal system can be misused in the absence of fear of divine judgement. Additionally, an effective and fair legal system is essential to discourage criminal behavior, particularly among those who lack fear of Allah, the Exalted. Therefore, to foster justice and peace, a society needs both a reliable and impartial legal system and the fear of Allah, the Exalted, and both of these are connected to Islam.

Generally speaking, the children of Israel, being deeply entrenched in tribalism and cast divisions, struggled to unite under a single leader. This disunity is likely one of the reasons why they were divided into twelve tribes. Chapter 7 Al A’raf, verse 160:

“And We divided them into twelve descendant tribes [as distinct] nations…”

Muslims should refrain from adopting a mindset rooted in tribalism, as it only fosters disunity among them and leads to prioritizing loyalty to their tribe over all else, including loyalty to Allah, the Exalted. This mentality breeds a nationalistic attitude where individuals care only for those within their tribe or country, despite the fact that Muslims have been described as one body by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 6586, regardless of worldly distinctions like ethnicity or social class. Nationalism hinders the fulfillment of people's rights and obstructs cooperation with other Muslims on beneficial and righteous matters. Instead, it promotes blind loyalty to one's own people, even in defiance of Allah, the Exalted, and creates divisions that lead to discrimination against those not belonging to one's tribe or nation. Therefore, Muslims must avoid adopting a tribalistic attitude and instead prioritize their loyalty to Allah, the Exalted, above all else. This approach will ensure they fulfill the rights of Allah, the Exalted, and of people, regardless of their backgrounds. This will ensure the spread of justice and peace within society. This was the mindset of the Companions, may Allah be pleased with them, and it was a key reason for their strength, even when they were few in number compared to other tribes and nations. To prevent discrimination against others, one must remember that true superiority does not stem from worldly attributes such as ethnicity, gender, or social class, but rather from the extent to which one sincerely obeys Allah, the Exalted, by properly utilizing the blessings they have been granted as outlined in Islamic teachings. Chapter 49 Al Hujurat, verse 13:

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other factors for evaluating individuals, such as gender, ethnicity, and social class, are irrelevant and should be ignored by Muslims; failing to do so may lead to racism and division within the community. It is essential to understand that because a person's intentions are hidden from others, one cannot judge others as superior based only on outward actions. Therefore, they should refrain from claiming superiority for themselves or others, as only Allah, the Exalted, knows the true intentions, words, and deeds of every individual. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

After leaving Egypt, the children of Israel travelled in the desert. As a result, Allah, the Exalted, provided provision and comfort for them. Chapter 7 Al A'raf, verse 160:

"…And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you."…"

It is important to note that Allah, the Exalted, could have provided water directly to the children of Israel, just like He provided food directly to them. But as some of the children of Israel failed to show respect to the Holy Prophet Musa, peace be upon him, possibly out of envy, Allah, the Exalted, showed them the miracle of providing water for them through his hands. In addition, inspiring the Holy Prophet Musa, peace be upon him, to strike the stone indicates that even though Allah, the Exalted, provides for the creation, none the less, He expects people to use the strength He has granted them to obtain and earn their provision. Therefore, trusting in Allah, the Exalted, especially in respect to obtaining provision, requires one to use the strength they have been provided to search for lawful provision according to Islamic teachings and they must believe that as their provision was allocated over fifty thousand years before Allah, the Exalted, created the Heavens and Earth, as mentioned in a Hadith found in Sahih Muslim, number 6748, their provision will reach them, one way or another. One must therefore combine both elements of trusting in Allah, the Exalted, in order to adopt the correct attitude.

After providing provision and comfort for them during their journey through the desert, many from the children of Israel failed to show gratitude to Allah, the Exalted. Instead, they persisted on the disobedience of Allah, the Exalted, by misusing the blessings they had been granted. But as Allah, the Exalted, is not harmed from the disobedience of people, nor does He benefit from the obedience of people, when they disobeyed Him, they only harmed themselves, even if this was not obvious to them. Chapter 7 Al A’raf, verse 160:

“…And they wronged Us not, but they were [only] wronging themselves.”

One must therefore avoid showing ingratitude to Allah, the Exalted, by misusing the blessings they have been granted as this will only harm them in both worlds, even if this is not obvious to them. In fact, in this world, their mindset will prevent them from achieving a balanced mental and physical state, causing them to misplace everything and everyone around them. As a result, elements of their life, such as family, friends, career, and wealth, will become sources of stress. If they persist in disobeying Allah, the Exalted, they will mistakenly blame their stress on others, like their spouse. By pushing away these positive influences, they will only worsen their mental health issues, which could lead to depression, substance abuse, and even suicidal thoughts. This outcome is particularly clear when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly pleasures. In addition, as their attitude will prevent them from correctly preparing for their accountability on Judgement Day, the trouble they face in the hereafter will be far worse. Chapter 7 Al A'raf, verse 160:

"…And they wronged Us not, but they were [only] wronging themselves."

Allah, the Exalted, then allocated a city for the children of Israel to live in after they left Egypt. They were guaranteed victory against the oppressive people which resided in that city and were blessed with many things. Chapter 7 Al A'raf, verse 161:

“And when it was said to them, "Dwell in this city and eat from it wherever you will and say…"”

They were commanded to show gratitude for this blessing by seeking forgiveness for their prior transgressions and adopting humility towards Allah, the Exalted. Chapter 7 Al A’raf, verse 161:

“…and say, 'Relieve us of our burdens,' and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward]."”

Sincere repentance ensures one erases their sins and reforms their character for the better so that they remain steadfast on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. True repentance involves feeling guilt, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not lead to further complications. One must sincerely commit to avoiding the same or a comparable sin and make amends for any rights that have been violated in relation to Allah, the Exalted, and others. They must continue to sincerely obey Allah, the Exalted, by using the blessings He has granted them correctly as detailed in Islamic teachings.

Humility is important to adopt as it ensures one constantly acknowledges that every blessing they possess was created and granted to them by Allah,

the Exalted. This will ensure they remain firm on using these blessings correctly as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. In addition, humility will ensure one does not belittle other people and they instead strive to fulfil their rights according to the teachings of Islam. Humility towards others will therefore ensure the spread of justice and peace within society. In fact, a person only oppresses others and fails to fulfil their rights when they adopt arrogance towards them. In addition, avoiding arrogance is crucial, as it may lead a Muslim to mistakenly think they are doing Allah, the Exalted, a favor by following Islamic teachings. This arrogance can hinder their genuine obedience to Allah, particularly when their personal desires conflict with His commands, steering them off the right path. On the other hand, those who recognize that their faith and obedience ultimately serve their own benefit will cultivate humility before Allah, the Exalted, and they will stay dedicated to their obedience during both challenges and moments of ease. In tough times, they will exhibit patience, and in times of comfort, they will express gratitude. Gratitude in intention involves acting solely to please Allah, while gratitude in speech can be conveyed through good words or silence. Additionally, gratitude in actions means using the blessings one has received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience entails avoiding complaints in both words and actions, while consistently obeying Allah, the Exalted, trusting that He always chooses what is best for them, even if it is not immediately clear. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Consequently, an individual who consistently behaves in alignment with this appropriate conduct in all circumstances will receive unwavering support and compassion from Allah, the Exalted. This results in peace in both this world and the hereafter, as illustrated in a Hadith found in Sahih Muslim, number 7500. Chapter 7 Al A'raf, verse 161:

"…and say, 'Relieve us of our burdens,' and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward].""

Many from the children failed to seek forgiveness for their past transgressions and instead showed arrogance towards Allah, the Exalted, and people. Chapter 7 Al A'raf, verse 162:

"But those who wronged among them changed [the words] to a statement other than that which had been said to them…"

As a result, they were punished by Allah, the Exalted. Chapter 7 Al A'raf, verse 162:

“…So We sent upon them a punishment from the sky for the wrong that they were doing.”

Generally speaking, the one who fails to sincerely repent from their pass transgressions, will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. And adopting arrogance will increase their disobedience to Allah, the Exalted, and prevent them from fulfilling the rights of people. This will lead them to an unbalanced mental and physical state, it will prevent them from correctly placing everything and everything within their life and they will fail to correctly prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds. In addition, as they fail to fulfil the rights of people, injustice and corruption with spread within society.

Allah, the Exalted, then mentions another event from the history of the children of Israel in order to warn muslims to avoid following in their footsteps. Chapter 7 Al A’raf, verse 163:

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.”

As the purpose of life in this world is a test, one will be subjected to both times of ease and difficulty in order to test whether they respond appropriately. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

In order to succeed, one must show gratitude in times of ease and patience in times of difficulty. Expressing gratitude through intention means acting solely to please Allah, the Exalted. Gratitude in speech entails either speaking positively or choosing silence. Furthermore, gratitude in actions requires utilizing the blessings bestowed upon one in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Additionally, patience is characterized by refraining from complaints in both speech and actions, while steadfastly adhering to the obedience of Allah, the Exalted, trusting that He always selects what is best for them, even when it may not be apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Thus, anyone who behaves appropriately in every circumstance will receive the unwavering support and mercy of Allah, the Exalted, resulting in

tranquillity in both this life and the hereafter. This guidance is mentioned in a Hadith recorded in Sahih Muslim, number 7500.

Chapter 7 Al A’raf, verse 163:

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.”

They were tested as many of them persisted on disobeying Allah, the Exalted. Those who failed this test, observed it as a means of Allah, the Exalted, mocking them. They failed to understand that as Allah, the Exalted, is their Lord and they are His slaves, they should have reacted with humility instead of adopting arrogance. Allah, the Exalted, does not mock people rather, He tests them in order to make apparent whether they possess humility or arrogance. The arrogant person will always observe the tests of Allah, the Exalted, as a punishment or as a form of being mocked. This will only encourage them to persist on His disobedience, just like the children of Isarel did.

Chapter 7 Al A’raf, verse 163:

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.”

A group from the children of Israel violated the sanctity of the Sabbath, Saturday, a day when, among other prohibitions, they were not permitted to hunt for food. They resorted to deceitful tactics to circumvent the observance of the Sabbath by setting up nets, ropes, and artificial pools of water for fishing prior to the Sabbath. As was customary, fish would arrive in large numbers on Saturday, becoming ensnared in the ropes and nets throughout the day. After the Sabbath concluded, they would gather the fish during the night. When a group of them behaved in this manner, another group from the children of Israel warned them against this behaviour and separated from them when they failed to sincerely repent from their disobedience. A third group from the children of Israel, who did not forbid the transgressing group and nor did they disobey Allah, the Exalted, either in the same way, questioned the second group who persisted on warning the transgressing group against disobeying Allah, the Exalted. Chapter 7 Al A’raf, verse 164:

“And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?"…”

It is essential for Muslims to actively encourage good and discourage evil in accordance with Islamic principles, always doing so with compassion. A Muslim must never think that their devotion to Allah, the Exalted, will protect them from the harmful effects of misguided people. Just as a healthy apple can become rotten when placed among spoiled ones, a Muslim who fails to encourage others to do good will eventually be swayed by their negative behaviors, whether they are obvious or subtle. Even if the broader society becomes apathetic, one must persist in advising their dependents, such as family members, since their negative actions can significantly affect them more. Furthermore, this duty falls upon all Muslims, as highlighted in a Hadith from Sunan Abu Dawud, number 2928. Even when a Muslim encounters indifference from others, they should carry out their responsibility by consistently providing gentle counsel supported by strong evidence and knowledge. Promoting good and forbidding evil without adequate understanding and proper etiquette will only drive people away from the truth and correct guidance, ultimately harming the entire community.

Only by effectively commanding good and prohibiting evil can one protect themselves from the negative influences of society and attain forgiveness on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

Nevertheless, if they concentrate only on their own interests and ignore the behaviors of people around them, it raises a concern that negative influences from others might eventually lead to their own misguided path. This has been indicated in the main verses under discussion. Chapter 7 Al A'raf, verse 165:

"And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying."

When punishment descends they are only two outcomes: salvation or punishment. As only the group who forbade the transgressing group from disobeying Allah, the Exalted, were saved, it means that those who transgressed by defying the sabbath and those who failed to forbid them were both punished according to their disobedience. Chapter 7 Al A'raf, verse 166:

"So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised.""

Therefore, one must forbid evil according to their strength instead of remaining silent and allowing others to persist on disobedience. In fact, The Holy Prophet Muhammad, peace and blessings be upon him, emphasized the significance of opposing evil in a Hadith recorded in Sunan Abu Dawud, number 4340. This Hadith makes it clear that all Muslims have a

responsibility to resist all forms of evil according to their capabilities and resources. The minimum requirement, as stated in this Hadith, is to reject evil in one's heart.

This indicates that internally accepting evil actions is among the most reprehensible of the prohibited acts. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in another Hadith found in Sunan Abu Dawud, number 4345, that a person who witnesses an evil act and speaks out against it is akin to someone who was not there at all. Conversely, a person who is absent yet approves of the evil act is comparable to one who was present and chose to remain silent during its commission.

The initial two methods of opposing evil, as outlined in the primary Hadith being discussed, involve physical actions and verbal expressions. This obligation applies only to a Muslim who possesses the strength to act, ensuring that they will not face harm as a result of their actions or words.

It is crucial to understand that objecting to evil with one's hand does not imply engaging in combat. Rather, it signifies rectifying the wrongful actions of others, such as restoring the rights of individuals that have been unjustly infringed upon. Those who are capable of taking action yet choose not to do so have been cautioned about a punishment in a Hadith recorded in Sunan Abu Dawud, number 4338.

The Holy Prophet Muhammad, peace and blessings be upon him, has instructed Muslims in a Hadith found in Jami At Tirmidhi, number 2191, to not fear the creation when it comes to speaking the truth. In fact, those who let the fear of others stop them from opposing evil are described as self-hating and will face criticism from Allah, the Exalted, on Judgement Day. This is further supported by a Hadith found in Sunan Ibn Majah, number 4008. It is essential to clarify that this does not pertain to individuals who remain silent out of fear of harm, as that is a valid excuse. Instead, it refers to those who stay silent due to the perceived status of others, despite having no real fear in speaking out against the evil that is taking place.

A Hadith in Sunan Abu Dawud, number 4341, suggests that a person may cease to object to evil through their actions and words when others succumb to their greed, adhere to misguided opinions and desires, and prioritize the material world over the hereafter. It does not require a scholar to recognize that this time has indeed come. Chapter 5 Al Ma'idah, verse 105:

"O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided…"

It is crucial to understand that a Muslim must uphold this significant responsibility towards their dependents, as it is mandated by a Hadith found in Sunan Abu Dawud, number 2928. Additionally, this duty extends to those with whom they feel both physically and verbally secure, as this represents the more virtuous approach.

The primary Hadith being discussed emphasizes the importance of opposing evident wrongdoing. This implies that Muslims are not permitted to engage in spying on others to uncover misdeeds to condemn. Spying and any related activities in this context are strictly prohibited. Chapter 49 Al Hujurat, verse 12:

"…do not spy…"

It is crucial to understand that a Muslim must oppose evil based on the principles of Islam rather than personal desires. A Muslim might think they are serving Allah, the Exalted, when in reality, they are not. This is evident when their objections to evil contradict Islamic teachings. Indeed, an action deemed virtuous could turn into a sin due to this negative mindset.

A Muslim should oppose evil gently, ideally in private, in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Achieving this requires acquiring and applying Islamic knowledge. Lacking these qualities may alienate individuals from genuine repentance and could lead to additional sins through angering others. Ultimately, it is essential to address evil at the appropriate moment, as offering constructive criticism during inappropriate times, such as when someone is angry, is unlikely to yield a positive impact.

Chapter 7 Al A’raf, verse 166:

“So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."”

This punishment could be referring to a physical transformation and even a non-physical transformation. A non-physical transformation refers to how the one who persists on disobeying Allah, the Exalted, sinks so deep into fulfilling their own desires that they do not appreciate the harm their behaviour causes to themself or others, similar to a drug addict. This person’s behaviour will then transform into an animal’s behaviour whereby they persist on fulfilling their desires at all costs. Consequently, they will find themselves in an unsteady mental and physical condition, they will misplace everything and everyone in their lives, and inadequately readying themselves for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. As Allah, the Exalted, does not force guidance on people, the one who adopts this animalistic behaviour will be left to wander blindly in this world. Chapter 7 Al A’raf, verse 166:

“So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."”

The events from the history of the children of Israel mentioned so far all highlight their arrogance towards Allah, the Exalted, and people. The arrogance of the children of Israel was established by their false belief of their superiority over mankind. Chapter 5 Al Ma'idah, verse 18:

"But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills..."

Their arrogance led them to disobeying Allah, the Exalted, and wronging others, convinced of their entitlement to do so, as they considered themselves to be favored by Allah, the Exalted, and the appointed rulers of humanity. As a result of their desire to enhance their social standing, Allah, the Exalted, has allowed them to experience disgrace and hardship throughout time. As long as the people of the book cling to their false belief of superiority, their arrogance towards Allah, the Exalted, and their fellow humans will endure. As a result, they will persist on misusing the blessings they have been granted. As a result, they will be in a precarious state both mentally and physically, they will misplace everything and everyone around them, and fail to properly prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they may enjoy. In addition, their attitude will prevent them from fulfilling the rights of people and instead they will oppress others. As a result, injustice and corruption will spread within society. Consequently, Allah, the Exalted, will keep subjecting them to humiliation over time, regardless of whether they or others recognize it or not. Chapter 17 Al Isra, verse 4:

“And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great arrogance."”

And chapter 7 Al A’raf, verse 167:

“And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.”

Muslims should steer clear of emulating those who exhibit arrogance, believing themselves to be above others, as this mindset will lead to their own downfall and disgrace in every aspect of life. In fact, the last part of verse 167, encourages all people to sincerely repent from arrogance and instead adopt humility towards Allah, the Exalted, and people, so that one correctly uses the blessings they have been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this conduct will promote peace in both worlds. In addition, humility will ensure they fulfill the rights of people, which will cause the spread of justice and peace within society. Chapter 7 Al A’raf, verse 167:

"…*Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful."*

Genuine repentance requires experiencing guilt, asking for forgiveness from Allah, the Exalted, and from those who have been harmed, provided it does not create additional issues. A person must earnestly pledge to refrain from repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They must persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed upon them, as described in Islamic teachings.

In addition, adopting arrogance also encourages one to seek worldly things, such as leadership, even if this involves disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, this leads to disunity within society. Chapter 7 Al A'raf, verse 168:

"And We divided them throughout the earth into nations…"

Allah, the Exalted, attributed this outcome to Himself, as nothing occurs within the universe without His permission and will. But as indicated by the main verses under discussion, the cause of their disunity was their arrogance.

Generally speaking, in order to avoid disunity within society muslims must avoid the excess desire for leadership and by extension, wealth. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2376, that the pursuit of wealth and status can be more harmful to one's faith than the destruction caused by two starving wolves attacking a flock of sheep. This is due to the fact that those who chase after material wealth and power frequently compromise their beliefs to achieve these goals. In their unyielding quest for riches and authority, they disobey Allah, the Exalted, while acquiring and retaining these possessions, especially in today's society. The stronger the ambition for such goals, the higher the chances of disobeying Allah, the Exalted, and inflicting harm on others. Historical accounts reveal the extreme actions individuals have taken to obtain power and wealth, including the unjust killing of innocents. Instead, a Muslim should concentrate on earning a lawful income that meets their needs and responsibilities. If they attain a leadership position, they must fulfill their duties in a manner that pleases Allah, the Exalted, ensuring it promotes peace for themselves and others in this life and the hereafter. On the other hand, historical evidence indicates that the improper use of wealth and power inevitably results in stress, challenges, and difficulties for the individual, even if these repercussions are not immediately visible to them or those around them. In this life, the misuse of their granted blessings will disturb their mental and physical well-being and lead them to misplace everything and everyone in their lives, ultimately obstructing their readiness for accountability on the Day of Judgement. Such actions will inevitably lead to stress, challenges, and suffering in both this life and the afterlife, no matter what material gains they might achieve. On the Day of Judgement, justice will prevail. The oppressor will be required to transfer their good deeds to their victims, and if necessary, they will bear the weight of their victim's sins until justice is fulfilled. This may result in the oppressor facing eternal damnation in Hell on Judgement Day, regardless of their adherence to the rights of Allah, the Exalted. This important warning is emphasized in a Hadith from Sahih Muslim, number 6579.

Even though the children of Israel became disunited over time, none the less, some of them remained firm on the obedience of Allah, the Exalted, by correctly using the blessings He granted them as outlined in divine teachings. Chapter 7 Al A'raf, verse 168:

"…And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise…"

This verse therefore indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism. Allah, the Exalted, then indicates a general Islamic principle through the example of the children of Israel. Chapter 7 Al A'raf, verse 168:

"…And We tested them with good [times] and bad that perhaps they would return [to obedience]."

One of the aims of people facing times of ease and difficulty is to encourage them to sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted, as outlined in Islamic teachings, so that they achieve peace of mind through obtaining a balanced mental and physical

state and through correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This is achieved by showing gratitude in times of ease and patience in times of difficulty. Demonstrating gratitude with intention means acting solely to please Allah, the Exalted. Expressing gratitude through words involves either speaking positively or choosing to remain silent. Furthermore, showing gratitude through actions requires one to utilize the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Additionally, patience is characterized by refraining from complaints in both speech and actions, while steadfastly obeying Allah, the Exalted, trusting that He always selects what is best for everyone, even when it may not be apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, those who act suitably in all situations will gain the steadfast support and guidance of Allah, the Exalted, leading to peace in both this life and the afterlife. This advice is found in a Hadith documented in Sahih Muslim, number 7500.

Chapter 7 Al A'raf, verse 168:

"…And We tested them with good [times] and bad that perhaps they would return [to obedience]."

In addition, this verse encourages people to avoid a self-centered viewpoint, concentrating only on their own lives and challenges. Those who embrace such an attitude forfeit the opportunity to learn from historical events, their own experiences, and the situations of those around them. Acquiring wisdom from these elements is one of the most powerful methods to amend one's conduct and avert the recurrence of previous errors, ultimately fostering inner tranquility. For example, observing affluent and renowned individuals misusing the blessings they have been granted, only to be weighed down by stress, mental health struggles, addiction, and even thoughts of suicide—despite brief instances of happiness and luxury—offers a vital lesson. It instructs onlookers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine peace of mind does not arise from material wealth or the fulfillment of every earthly craving. Likewise, witnessing someone in poor health should inspire appreciation for one's own well-being and promote its proper utilization before it is taken away. Therefore, Islam consistently advises Muslims to remain alert and conscious, rather than becoming so absorbed in their personal matters that they neglect the broader world around them.

Allah, the Exalted, then warns of the negative effects of persisting on the disobedience of Allah, the Exalted, on the next generations. Chapter 7 Al A'raf, verse 169:

"And there followed them successors who inherited the Scripture…"

When individuals disregard divine teachings and continue to disobey Allah, the Exalted, they cultivate ignorance and a fragile faith. This ignorance hinders their ability to effectively guide the next generation in learning and applying divine teachings. Consequently, the upcoming generation will only accept Allah, the Exalted, and divine teachings as a tradition passed down from their elders, rather than through comprehension and active engagement with these teachings. To them, religion becomes merely a collection of cultural customs rather than a comprehensive way of life. As a result, the next generation tends to forsake their faith just as they do with other elements of their inherited culture. For instance, the elders who migrated to Western countries maintained their cultural attire, but the younger generation, born and raised in the West, discarded this style of dress, perceiving it as merely a cultural custom rather than a way of life. The challenge with culture and fashion is their constant evolution from one generation to the next; if faith is viewed as just a set of cultural practices, it too will be forsaken over time. This phenomenon has also been observed among the people of the book, the Jews and Christians. Once, their churches and synagogues were filled with devoted worshippers and seekers of knowledge, but as the people turned away from knowledge and relied solely on a few rituals, the next generation took it a step further and even abandoned these rituals, leading to empty synagogues and churches.

Moreover, those from the older generation who embraced this mindset clung to the limited practices they had learned. However, due to shifts in societal attitudes, the next generation no longer feels compelled to uncritically follow religious traditions and frequently question the reasons for adopting faith and engaging in these practices. If the older generation lacks an understanding of their identity as Muslims, how can they convey this to the next generation? Such ignorance will only drive the next generation to forsake their faith and

the few teachings imparted by their elders, leading them to pursue a life centered around their own desires.

Additionally, treating religion merely as a cultural practice results in a fragile faith. This approach further hinders their ability to learn and apply Islamic principles. Consequently, they will disobey Allah, the Exalted, by misusing the blessings bestowed upon them. Their weakened faith will lead them to embrace wishful thinking rather than genuine hope in the mercy and forgiveness of Allah, the Exalted. Chapter 7 Al A’raf, verse 169:

“And there followed them successors who inherited the Scripture [while] taking the commodities of this lower life and saying, "It will be forgiven for us." And if an offer like it comes to them, they will [again] take it…”

Wishful thinking is marked by a continual neglect of the commands of Allah, the Exalted, while at the same time expecting His mercy and forgiveness in both this life and the hereafter. This has no value in Islam. Conversely, true hope is based on the dedication to obey Allah, the Exalted, which involves using the blessings granted to them in line with Islamic teachings, while hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This difference is explained in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is crucial to understand this distinction and to nurture authentic hope in the mercy and forgiveness of Allah, the Exalted, while avoiding wishful thinking, as it will not serve them in this life or the next.

In addition, when the elder generation intentionally misinterprets divine teachings for the sake of worldly gain, such as wealth and leadership, it always leads to disunity and in-fighting. When the next generation observe these elders, they assume that their faith teaches them to behave in this manner. As a result, the next generation have no desire to follow them in their behaviour and as a result, they abandon learning and acting on their religion. Allah, the Exalted, warned the children of Israel to avoid behaving in this manner as it would misguide them and the next generations. Chapter 7 Al A'raf, verse 169:

"…Was not the covenant of the Scripture taken from them that they would not say about Allah except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allah , so will you not use reason?"

Muslims must avoid this attitude and instead sincerely understand and act on Islamic teachings so that they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while adequately preparing for their accountability on Judgement Day. This attitude will also ensure the rights of people are fulfilled so that peace and justice spreads within society. Finally, this attitude will ensure they become positive role models for the next generation, so they too can obtain peace of mind in both worlds by obeying Allah, the Exalted, through correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 7 Al A'raf, verse 170:

“But those who hold fast to the Book and establish prayer - indeed, We will not allow to be lost the reward of the reformers.”

The establishment of obligatory prayers is highlighted as a fundamental pillar of action in Islam. Consequently, all other actions within Islam are centered around the obligatory prayers. Establishing the obligatory prayers requires fulfilling them correctly, including observing them on time. The importance of these prayers is often underscored in the Holy Quran, as they represent a crucial expression of one's faith in Allah, the Exalted. Additionally, the five obligatory prayers, distributed throughout the day, act as a constant reminder of the Day of Judgement, aiding individuals in their preparation for it, with each segment of the prayer symbolically associated with Judgement Day. Standing upright during prayer signifies how one will present themselves before Allah, the Exalted, on that Great Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing acts as a powerful reminder of the many individuals who will encounter criticism on Judgement Day for not submitting to the commands of Allah, the Exalted, during their time on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique highlights the inability to completely surrender to the will of Allah, the Exalted, in all aspects of life. The act of prostration during prayer acts as a reminder of the call for everyone to prostrate before Allah, the Exalted, on Judgement Day. However, individuals who failed to fully submit to Him during their time on earth, which involves following His commands in every area of life, will discover that they cannot do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

Taking a kneeling position while praying acts as a powerful reminder of the stance one will take before Allah, the Exalted, on the Day of Judgement, filled with apprehension about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

Individuals who maintain these aspects in mind while praying will carry out their prayers accurately, thus guaranteeing their genuine submission to Allah, the Exalted, during the times in between the obligatory prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2618, that the obligatory prayers serve as a distinction between belief and disbelief. Those who neglect their obligatory prayers should be cautious about leaving this world without their faith. It is vital to recognize that faith resembles a plant that requires proper nurturing through acts of obedience to thrive. Just as a plant lacking essential elements like sunlight will ultimately wither and die, an individual's faith can also diminish and perish without the nourishment of obedient actions.

Therefore, those who sincerely obey Allah, the Exalted, by correctly using the blessings the they have been granted as outlined in Islamic teachings will fulfil the rights of Allah, the Exalted, their own rights and the rights of others. This will lead to peace of mind on an individual and societal level. Chapter 7 Al A'raf, verse 170:

“But those who hold fast to the Book and establish prayer - indeed, We will not allow to be lost the reward of the reformers.”

Allah, the Exalted, then mentioned how He urged the children of Israel to remain firm on obeying Him as outlined in their divine teachings so that they achieved peace of mind and caused the spread of justice and peace within their society. Chapter 7 Al A’raf, verse 171:

“And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allah said], "Take what We have given you with determination and remember what is in it that you might fear Allah."”

As the children of Israel had already accepted faith in Allah, the Exalted, they were not being forced to accept faith. Rather, they were being encouraged to fulfil their verbal declaration of faith in Allah, the Exalted, with actions by correctly using the blessings they had been granted as outlined in their divine teachings. This verse therefore makes it clear that a verbal declaration of faith in Allah, the Exalted, has little value if it is not supported by practical actions. One must adhere strictly to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, by learning and acting on them. This is the only way to achieve right guidance through every situation so that one achieves peace of mind in both worlds. Just like a map will not guide one to their destination if they fail to act on it, neither will Islamic teachings guide one to peace of mind in both worlds, if they do not act on them. Chapter 7 Al A’raf, verse 171:

“…[and Allah said], "Take what We have given you with determination and remember what is in it that you might fear Allah.””

Just like Allah, the Exalted, encourages believers to support their verbal declaration of faith in Him with actions, similarly, He then encourages the entire mankind to fulfil the pledge they made with Him before they were sent to Earth. Chapter 7 Al A’raf, verse 172:

“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified.” [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."”

Even though people do not remember this conversation none the less, there are signs within the universe, Islamic teachings and within themselves that remind them of the Oneness of Allah, the Exalted. For example, when one examines the creation of the Heavens and the Earth, along with the countless perfectly balanced systems, it becomes clear that there is only One who has both created and sustains the universe. For example, the precise distance of the Sun from the Earth is a clear sign, as the Earth would be unlivable if the Sun were even a little closer or farther away. Similarly, the Earth has been crafted in such a way that it supports a balanced and clean atmosphere, allowing life to thrive upon it. Chapter 2 Al Baqarah, verse 164:

“…*and the alternation of the night and the day…”*

The exact timing of days and nights, along with their varying lengths throughout the year, allows individuals to maximize their benefits. If days were longer, people would likely experience fatigue from the extended hours. On the other hand, if nights were longer, there would not be enough time for individuals to earn a living and engage in other important activities, such as gaining knowledge. If nights were shorter, people would find it difficult to get adequate rest for their health. Changes in the length of days and nights would also affect agriculture, which would harm the sustenance of both humans and animals. The harmonious functioning of days, nights, and other balanced systems in the universe clearly demonstrates the Oneness of Allah, the Exalted, as the presence of multiple deities would create conflicting desires, leading to chaos in the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

The observation of the perfectly balanced water cycle strongly indicates the presence of a Creator. Water evaporates from the ocean, rises into the atmosphere, and then condenses to create acidic rain that descends upon the mountains. These mountains act to neutralize the acidic rain, rendering it suitable for both humans and animals. Any disruption to this impeccably balanced system could lead to catastrophic consequences for life on Earth. The salt present in the ocean prevents the decay of deceased organisms from contaminating it. Should the ocean become polluted, marine life would perish, and the resulting toxins would also impact land-based life. The water in the oceans and seas is specifically structured to sustain vibrant marine ecosystems while permitting large vessels to traverse its surface. A minor alteration in the water's chemical makeup would upset this equilibrium, leading to either flourishing sea life or the capacity for ships to operate, but not both at the same time. Even now, maritime shipping is the most common means of transporting goods worldwide. Therefore, this flawless balance is essential for the continuation of life on this planet.

Evolution signifies a form of mutation, which is fundamentally imperfect. Yet, when observing the vast array of species, it becomes evident that they have been designed with remarkable balance, allowing them to thrive in their unique habitats. Consider the camel, for example; it is specifically created to withstand intense heat and can go for long periods without water. They are perfectly equipped for existence in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat is designed with such precision that all impurities in its body are entirely removed from the milk it generates. If these two were to combine, the milk would become undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species has a unique life span that stops any one species from overshadowing the others. For example, flies have a life span of just 3-4 weeks and can produce up to 500 eggs. If their life span were to increase, the fly population might become disproportionate, potentially dominating all other species within the ecosystem. Conversely, other organisms that have significantly longer life spans usually generate only a small number of offspring. This trait aids in regulating their populations. Such equilibrium cannot simply be a coincidence, nor can it be entirely explained by evolutionary theory. Chapter 2 Al Baqarah, verse 164:

“*…and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds play a vital role in wind pollination, aiding in the reproduction of crops, plants, and trees. In ancient times, wind was indispensable for maritime navigation, and it remains the primary means of transporting goods globally today. Winds are necessary for moving rainclouds to designated areas, providing essential water for life, which cannot thrive without it. A well-functioning wind system is evident on Earth; an absence of winds would create chaos for living beings, while excessive winds also lead to disturbances. Likewise, rainfall is meticulously regulated; insufficient rain leads to droughts and famine, whereas excessive rain results in severe flooding. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

Anyone who reflects on these perfectly balanced systems cannot logically deny the existence of a singular Creator who governs all.

Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to

them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware.""

As discussed earlier, even though people do not remember this conversation none the less, there are signs within the universe, Islamic teachings and within themselves that remind them of the Oneness of Allah, the Exalted. When studying the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with an unbiased and open mind, one will undoubtedly come to the conclusion that they are from Allah, the Exalted, their Lord, and that they contain everything they need to obtain guidance so that they obtain peace of mind in both worlds.

Generally speaking, the expressions found in the Holy Quran are unparalleled, and its meanings are expressed with clarity. Its words and verses demonstrate extraordinary eloquence, making it superior to any other text. It is free from contradictions, which are often found in various scriptures and teachings from other faiths. The Holy Quran offers a comprehensive account of the histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in history. It guides individuals on every virtuous action and forbids every wrongdoing, addressing both personal and societal issues, thus fostering justice, security, and peace within every household and community. The Holy Quran avoids exaggeration, falsehood, or deceit, setting itself apart from poetry, stories, and fables. All its verses are beneficial and can be practically applied to daily life. Even when the same narrative is repeated in the Holy Quran, it highlights different important lessons. Unlike other texts, the Holy Quran remains captivating even upon repeated reading. It presents promises and warnings, supported by undeniable and clear evidence. When

the Holy Quran discusses concepts that may seem abstract, such as the practice of patience, it consistently provides straightforward and practical methods for integrating these principles into everyday life. It inspires individuals to fulfil the purpose of their existence, which involves sincerely obeying Allah, the Exalted, by using the blessings granted to them in ways that are pleasing to Him. This method guarantees that individuals achieve tranquillity and success in both this life and the afterlife by fostering a harmonious mental and physical condition and by properly positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of Judgement. The Holy Quran elucidates and renders the straight path appealing to those in pursuit of peace and genuine success in both worlds. By discussing the nature of humans, it offers timeless guidance that is advantageous for every individual, community, and generation. When its principles are accurately comprehended and applied, it acts as a solution for all emotional, economic, and social difficulties. The Holy Quran provides answers to every issue that individuals or societies may face. A glance at history shows that communities that have diligently adhered to the teachings of the Holy Quran have enjoyed the benefits of its all-encompassing and lasting wisdom. Notably, not a single letter of the Holy Quran has been changed throughout the ages, as Allah, the Exalted, has promised to protect it. No other text in history has this extraordinary feature. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, confronted the essential challenges faced by a community and proposed practical solutions for each one. By addressing these fundamental issues, many of the subsequent problems that stem from them

would also be mitigated. This demonstrates how the Holy Quran offers guidance on everything that individuals and societies need to prosper in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

This is the most extraordinary and timeless miracle that Allah, the Exalted, has bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. Nevertheless, only those who seek and adhere to the truth will enjoy its rewards, while those who succumb to their desires and selectively embrace certain aspects of it will ultimately suffer loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 7 Al A’raf, verse 172:

“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified.” [This] - lest

you should say on the day of Resurrection, "Indeed, we were of this unaware.""

As discussed earlier, even though people do not remember this conversation none the less, there are signs within the universe, Islamic teachings and within themselves that remind them of the Oneness of Allah, the Exalted. For example, as long as an individual has not submerged themselves in a life of sin, whenever they engage in actions that are generally regarded as wrong, like deceiving others, they experience guilt. This feeling persists even when they believe they will not be caught by law enforcement or judged by their peers. Even if they are convinced they can evade the consequences of their wrongdoing, guilt still arises. If there is no accountability for their deeds in this life or the afterlife, then what causes this sense of guilt?

People experience guilt in this manner because their conscience is intertwined with their soul, a soul that once existed in the presence of Allah, the Exalted, long ago, and thus understands the truth of Judgement Day, even if the individual themselves chooses to deny it. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

The soul is aware that the individual it inhabits will ultimately be held accountable for their deeds, prompting it to admonish them whenever they stray into sin. This admonition manifests as a guilty conscience.

Provided that one does not suppress their conscience in the shadows of sin to the point of numbing their sense of guilt, they ought to heed their guilty conscience, contemplate its significance, and acknowledge the truth that they will eventually be accountable for all their actions. Only then will they prepare themselves by utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

Another sign within people that indicates that they are the servants of Allah, the Exalted, is the fact each person has been created in a way that they must serve something or someone, even if they choose to serve their own desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

If someone rejects their servitude to Allah, the Exalted, they will inevitably find themselves subservient to other influences, such as people, social media, fashion, culture, and their employers. Balancing multiple and often unfair masters only results in stress, as it is impossible to meet everyone's demands due to their unpredictable nature. Just like an employee with several supervisors struggles to fulfill all expectations, those who turn away from the servitude of Allah, the Exalted, will become overwhelmed by many masters, ultimately sacrificing their peace of mind. Over time, these individuals may face sadness, loneliness, depression, and even suicidal thoughts, as their efforts to satisfy their worldly masters fail to provide the fulfillment they desire. This essential truth is evident to anyone, regardless of their educational background. However, if one wishes to avoid this fate and instead attain peace of mind by achieving a balanced mental and physical state and by properly prioritizing everything and everyone in their life, they must embrace and adhere to the code of conduct bestowed upon them by the One who knows all things, Allah, the Exalted.

Chapter 7 Al A’raf, verse 172:

“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified.” [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."”

The impact of this covenant is profoundly ingrained in the hearts of all humanity. Indeed, this essence is reflected in a Hadith from Sahih Muslim, number 6755. This suggests that individuals should refrain from seeking the truth after having already formed their opinions and then looking for evidence that aligns with their preconceived notions. Only those who approach Islamic teachings with an open mind, free from prior judgements, will be able to access this covenant that lies deep within their hearts. Moreover, maintaining an open mind is crucial across all aspects of life, not solely in matters of faith, as it aids in discovering the truth and the most suitable path. This mindset fortifies society and perpetually fosters harmony among individuals. Conversely, the inflexibility of those who make predetermined choices will inevitably create divisions within a community, potentially impacting individuals on a broader scale. It is essential for Muslims to avoid the assumption that they are always right in worldly affairs; otherwise, they risk adopting a rigid mindset. Such an attitude can hinder their acceptance of differing viewpoints, leading to disputes, animosity, and broken relationships. Thus, this mindset should be shunned at all costs.

Furthermore, the notion that this covenant is deeply rooted in a person's heart signifies a responsibility for Muslims to reveal it. This revelation will lead to certainty of faith that is far more robust than a belief based merely on hearsay, such as being told by family that they are Muslims. A firm conviction in faith empowers a Muslim to navigate all challenges in this world while fulfilling both their religious and worldly obligations. Failure in tests and responsibilities often stems from a lack of strength in one's faith. This certainty is achieved through acquiring and implementing the knowledge contained in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

When taking the covenant with humanity, Allah, the Exalted, made it clear that as the people who will be held accountable in both worlds have been granted the intelligence to analyze evidence and make their own life choices, they must not blindly follow others in worldly or religious matters as blamings others for their own misguidance will not be accepted from them. Chapter 7 Al A’raf, verses 172-173:

“…[saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"”

One should refrain from following others without question, as the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When individuals see that most people disregard Islamic teachings, they might assume that the majority's actions are right and consequently follow them without any critical thought. However, the majority view is not always accurate. History has demonstrated how the prevailing opinion or belief has been proven wrong with the emergence of new evidence and understanding, such as the incorrect belief that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority view, as this often leads to poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation based on knowledge and evidence, enabling them to make well-informed choices, even if these choices differ from the dominant views of the majority. Indeed, Islam strongly condemns the practice of mindlessly following others even in matters of faith for this reason and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

And chapter 7 Al A’raf, verse 174:

“And thus do We [explain in] detail the verses, and perhaps they will return.”

Consequently, individuals should embrace and implement Islamic principles for their own benefit, even if it goes against their personal desires. They should act like a wise patient who follows their doctor's medical advice,

understanding that it is in their best interest, even when confronted with unpleasant treatments and a strict diet. Just as this diligent patient will achieve good mental and physical health, so will those who accept and practice Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to properly organize everything and everyone in their life. The understanding of human mental and physical conditions that society has will never be adequate to reach this goal, despite extensive research, as it cannot address every challenge a person may encounter in life. Their guidance cannot remove all forms of mental and physical stress, nor can it ensure the correct arrangement of everything and everyone in one's life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this comprehensive knowledge, which He has imparted to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings compared to those who do not. Although, in many instances, patients may not grasp the science behind their prescribed medications and thus place their blind trust in their doctor, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial effects on their lives. He does not expect people to accept the teachings of Islam without question; rather, He desires them to acknowledge its truth through its clear signs. However, this necessitates that a person approaches the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Furthermore, since Allah, the Exalted, is the sole ruler of the spiritual hearts of individual, the abode of peace of mind, He alone determines who receives peace of mind and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given in accordance with Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 7 – Al A’raf, Verses 175-188

وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِيٓ ءَاتَيۡنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ
فَكَانَ مِنَ ٱلۡغَاوِينَ ﴿١٧٥﴾

وَلَوۡ شِئۡنَا لَرَفَعۡنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَىٰهُۚ فَمَثَلُهُۥ
كَمَثَلِ ٱلۡكَلۡبِ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُكۡهُ يَلۡهَثۚ ذَّٰلِكَ
مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۚ فَٱقۡصُصِ ٱلۡقَصَصَ لَعَلَّهُمۡ يَتَفَكَّرُونَ
﴿١٧٦﴾

سَآءَ مَثَلًا ٱلۡقَوۡمُ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَأَنفُسَهُمۡ كَانُواْ يَظۡلِمُونَ ﴿١٧٧﴾

مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِيۖ وَمَن يُضۡلِلۡ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ﴿١٧٨﴾

وَلَقَدۡ ذَرَأۡنَا لِجَهَنَّمَ كَثِيرٗا مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ لَهُمۡ قُلُوبٞ لَّا يَفۡقَهُونَ بِهَا
وَلَهُمۡ أَعۡيُنٞ لَّا يُبۡصِرُونَ بِهَا وَلَهُمۡ ءَاذَانٞ لَّا يَسۡمَعُونَ بِهَآۚ أُوْلَٰٓئِكَ كَٱلۡأَنۡعَٰمِ بَلۡ هُمۡ
أَضَلُّۚ أُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ ﴿١٧٩﴾

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ
سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ ﴿١٨٣﴾

أَوَلَمْ يَتَفَكَّرُوا۟ مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ
عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿١٨٥﴾

مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ
ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا قُلْ
إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

قُلْ لَآ أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ
لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ



And recite to them the news of him to whom We gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

And if We had willed, We could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.

How evil an example [is that of] the people who denied Our signs and used to wrong themselves.

Whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - it is those who are the losers.

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names, They will be recompensed for what they have been doing.

And among those We created is a community which guides by truth and thereby establishes justice.

But those who deny Our signs - We will progressively lead them [to destruction] from where they do not know.

And I will give them time. Indeed, My plan is firm.

Then do they not give thought? There is in their companion [i.e., Prophet Muhammad, peace and blessings be upon him] no madness. He is not but a clear warner.

Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what statement [message] hereafter will they believe?

Whoever Allah sends astray - there is no guide for him. And He leaves them in their transgression, wandering blindly.

They ask you, [Prophet Muhammad, peace and blessings be upon him], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know."

Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I would have benefited myself enormously, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe.""

Discussion on Verses 175-188

After discussing a series of events from the history of the children of Israel in order to encourage people the importance of learning and acting on divine knowledge, Allah, the Exalted, then highlights the importance of adopting the correct intention when learning and acting on divine knowledge. Chapter 7 Al A'raf, verse 175:

"And recite to them, the news of him to whom we gave [knowledge of] Our signs…"

Allah, the Exalted, did not mention any specific details about the person He is referring to, such as his name, the time he lived in or the place he lived in, as this knowledge is not relevant for learning the intended lessons from this story. If something is not mentioned in Islamic teachings, then knowing it will not aid one in learning the intending lesson and as a result that knowledge will not increase one's obedience to Allah, the Exalted, which involves correctly using the blessings they have been granted as outlined in Islamic teachings. Therefore, one should refrain from studying subjects within religious knowledge that do not enhance their genuine obedience to Allah, the Exalted. A useful criterion for determining the relevance of a topic is to evaluate whether it is something Allah, the Exalted, will inquire about on Judgement Day. If a particular subject in Islam, such as specific occurrences in Islamic history, will not be addressed during this Day, then it is deemed irrelevant and should be avoided. Conversely, if a topic is one that will be questioned about on Judgement Day, such as fulfilling the rights of one's

neighbor, then it is imperative to study, understand, and implement this topic to the best of one's ability.

Chapter 7 Al A'raf, verse 175:

"And recite to them the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them…"

Even though this person possessed divine knowledge, as he adopted the incorrect intention, the divine knowledge he possessed did not benefit him. It is important to understand that just like a map will not guide one to their destination if they fail to act on it, neither will divine knowledge guide one to peace of mind in both worlds if they fail to act on it. In fact, the one who fails to act on their knowledge will become vulnerable to the attacks of the Devil. Chapter 7 Al A'raf, verse 175:

"…but he detached himself from them; so Satan pursued him…"

As a result, they will be encouraged to disobey Allah, the Exalted, by misusing the blessings they have been granted. Behaving in this manner will always cause one to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent

them from preparing correctly for their accountability on the Day of Judgement. This deviated attitude will result in stress, challenges, and hardships in both worlds, despite any worldly pleasures they may experience. In addition, this attitude will prevent one from fulfilling the rights of people. This will lead to the spread of corruption and injustice within society. Chapter 7 Al A'raf, verse 175:

"…but he detached himself from them; so Satan pursued him and he became of the deviators."

In addition, this verse makes it clear that the Devil can only influence those who fail to sincerely learn and act on divine teachings. As long as one adopts the right intention and behaviour, they will be protected from the influence of the Devil and as a result they will remain steadfast on obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds.

Chapter 7 Al A'raf, verse 175:

"And recite to them the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators."

Sadly, there are Muslim scholars who, prioritizing their loyalty to their school of thought over their allegiance to Allah, the Exalted, display comparable conduct. They intentionally misrepresent Islamic teachings and instill fear in their uninformed followers, dissuading them from heeding or following scholars from alternative schools of thought. This tactic aims to retain their followers, who bestow upon them excessive respect, admiration, and gifts. Muslims ought to refrain from thoughtless imitation of others; they should strive to understand and implement Islamic principles. Such commitment will enable them to adhere to the genuine teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, rather than following others blindly. Islam vehemently denounces the practice of uncritical imitation, promoting instead the pursuit of knowledge and the careful application of Islamic teachings. Moreover, a scholar whose main objective is to gather followers and fulfill their worldly desires, such as admiration and gifts, will find that the material things they obtain will result in stress and dissatisfaction in both this life and the hereafter, as they cannot evade the authority of Allah, the Exalted, especially over their spiritual hearts, the abode of peace of mind.Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

Moreover, this person will inevitably misuse the blessings they have been granted. As a result, they will find themselves in a chaotic mental and

physical condition, they will misplace everything and everyone within their life, ultimately rendering them unprepared to confront their accountability on the Day of Judgement. This will lead to feelings of anxiety, difficulties, and struggles in both worlds, regardless of any material luxuries they may enjoy. Furthermore, these scholars have been cautioned about Hell, as indicated in a Hadith recorded in Sunan Ibn Majah, number 253. In addition, the more a misguided scholar intentionally misinterprets divine knowledge for the sake of worldly gain, the more they will misguide others. Chapter 7 Al A'raf, verse 175:

"…but he detached himself from them; so Satan pursued him and he became of the deviators."

As a result, their sins will continue to increase even after they die, as long as someone is acting on their bad advice. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674.

In addition, one must avoid picking and choosing which Islamic teachings to act on and which ones to ignore as this attitude will only encourage them to misuse the blessings they have been granted. As a result, they will experience a lack of mental and physical harmony, which will disrupt their relationships and responsibilities, ultimately impeding their readiness for accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, regardless of any earthly pleasures they might enjoy. Chapter 7 Al A'raf, verse 175:

"…but he detached himself from them; so Satan pursued him and he became of the deviators."

One must therefore avoid treating Islam like a coat which they put on and take off according to their desires. The one who behaves in this manner is only worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

And chapter 7 Al A'raf, verse 176:

"And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire…"

In order to avoid worshipping one's own desires, they must adopt strong faith. A robust faith is essential to cultivate, as it guarantees that an individual remains steadfast in their obedience to Allah, the Exalted, in all circumstances, whether in times of ease or hardship. Strong faith is cultivated through the acquisition of knowledge and the application of the

clear proofs and evidences present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources elucidate how sincere obedience to Allah, the Exalted, results in tranquility of mind in both this world and the hereafter. Conversely, an individual who remains uninformed about Islamic teachings will develop a feeble faith. Such a person is likely to disobey Allah, the Exalted, whenever their personal desires contradict His commands, as they do not recognize that forsaking their desires in favor of obedience to Allah, the Exalted, brings about peace of mind in both worlds. Consequently, it is imperative for one to attain certainty of faith through the pursuit of knowledge and the practice of Islamic principles, ensuring that they remain steadfast in their obedience to Allah, the Exalted, at all times. This involves the proper utilization of the blessings one has received, as prescribed in Islamic teachings. By doing so, they will secure peace of mind in both worlds, achieving a harmonious mental and physical state while appropriately prioritizing all aspects of their life.

Whereas, the one who fails to sincerely learn and act on divine teachings and instead follows their desires, will inevitably misuse the blessings they have been granted. This person will fail to benefit from their experiences, whether times of ease or difficulty, and as a result, they will never improve their conduct so that they achieve peace of mind in both worlds. Instead, they will persist on pursuing their desires, like an animal, without learning from the consequences of their actions. Nor will they gain peace of mind from fulfilling their worldly desires and as a result, they will continue persisting on fulfilling their worldly desires, in an endless cycle, destroying their mental and physical health, similar to a drug addict. Chapter 7 Al A’raf, verse 176:

“…So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants…”

Consequently, every aspect of their existence, including their family, friends, career, and wealth, will transform into a source of stress. Should they continue to defy Allah, the Exalted, they will misplace their blame on the wrong individuals and circumstances in their lives, such as their spouse, for their stress. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This result becomes evident when one examines those who consistently misuse the blessings bestowed upon them, such as the affluent and renowned, despite their apparent enjoyment of worldly luxuries.

Allah, the Exalted, then warns that failing to sincerely learn and act on divine teachings can lead to denying faith. Chapter 7 Al A'raf, verse 176:

"…That is the example of the people who denied Our signs…"

It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can an individual's faith diminish and perish if it is not sustained by acts of obedience. This represents the most significant loss.

Chapter 7 Al A’raf, verse 176:

“…So relate the stories that perhaps they will give thought.”

Consequently, individuals are required to embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should conduct themselves like a prudent patient who follows the medical guidance of their physician, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this prudent patient will attain optimal mental and physical health, so too will the individual who accepts and acts upon Islamic teachings. This is due to the fact that Allah, the Exalted, is the only One possessing the knowledge necessary to ensure that a person achieves a harmonious mental and physical condition and appropriately organizes all aspects of their life. The understanding of human mental and physical conditions that society holds will never suffice to achieve this goal, regardless of the extensive research conducted, as it cannot address every challenge an individual may encounter in life; their guidance cannot prevent all forms of mental and physical stress, nor can it enable one to accurately position everything and everyone in their life, owing to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this comprehensive knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes the outcomes of those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. Although, in many instances, patients may lack an understanding of the scientific principles underlying the medications prescribed to them and thus place their blind trust in their doctor, Allah, the Exalted, however, encourages

individuals to contemplate the teachings of Islam so that they may recognize its beneficial impacts on their lives. He does not require individuals to accept the teachings of Islam without question; rather, He desires them to acknowledge its veracity through its evident proofs. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mindset. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me…""

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the sanctuary of tranquillity, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

It is evident that Allah, the Exalted, will bestow tranquillity upon those who appropriately utilize the blessings He has provided them as outlined in Islamic teachings. Chapter 7 Al A'raf, verse 176:

"…So relate the stories that perhaps they will give thought."

But those who persist on ignoring Islamic teachings, as it contradicts their desires, will continue disobeying Allah, the Exalted, by misusing the blessings they have been granted. Chapter 7 Al A'raf, verse 177:

"How evil an example [is that of] the people who denied Our signs and used to wrong themselves."

Consequently, they will harm themselves by obtaining an unbalanced mental and physical state, they will misplace everything and everyone within their life and hinder their preparedness for accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly pleasures they may indulge in.

As Allah, the Exalted, does not force right guidance on people, as this would defy the test of life in this world, they are free to choose right guidance that leads to peace of mind in both worlds or misguidance that leads to stress, trouble and difficulties in both worlds. Chapter 7 Al A'raf, verse 178:

"Whoever Allah guides - he is the [rightly] guided; and whoever He allows to go astray - it is those who are the losers."

Either way, each person will face the consequences of their choice in both worlds. Chapter 7 Al A’raf, verse 179:

“And We have certainly created many jinn and mankind who will go to Hell…”

Destiny should not be used as a justification for sinful actions, as it does not mean Allah, the Exalted, forces individuals to act in a certain way. Instead, destiny indicates that Allah, the Exalted, possesses prior knowledge of the choices and actions of individuals, has recorded these deeds, and allows them to carry out their intended actions, since He refrains from imposing correct guidance upon people, as such an act would compromise the fundamental purpose of life in this world.

Furthermore, Allah, the Exalted, will not hold individuals accountable for their destiny on the Day of Judgement; rather, He will evaluate their intentions and actions, both of which lie within their control. Chapter 21 Al Anbiya, verse 23:

“He is not questioned about what He does [i.e. destiny], but they will be questioned.”

Moreover, it is strange that a person would invoke destiny as a rationale for committing sins and avoiding responsibility, while simultaneously seeking justice when faced with the misdeeds of others, failing to acknowledge that such injustices were also destined. As a result, based on their belief system, they find themselves incapable of holding their oppressor accountable.

An individual is responsible for their intentions and actions, as these are within their control. A police officer who deliberately misuses their training and the resources allocated by the police department cannot hold the department accountable for their behavior. Similarly, an individual cannot place blame on Allah, the Exalted, when they intentionally misuse the blessings He has bestowed upon them, especially after He has guided them on the proper use of those blessings. Chapter 7 Al A’raf, verse 179:

“And We have certainly created many jinn and mankind who will go to Hell. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear…”

As Allah, the Exalted, granted people the ability to recognize, understand and act on right guidance, if they choose the path of misguidance, then they have no one to blame except themselves. This attitude will only cause them to behave like animals, whose only interest and aim in life is to fulfil their desires. Chapter 7 Al A’raf, verse 179:

"…Those are like livestock…"

As animals do not possess higher intelligence and understanding like animals, these people are actually far worse than animals. Chapter 7 Al A'raf, verse 179:

"…rather, they are more astray…"

As a result they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, failing to learn from the consequences of their behaviour or the knowledge they possess. Chapter 7 Al A'raf, verse 179:

"…It is they who are the heedless."

As a result, they will experience a lack of mental and physical equilibrium, they will misplace everything and everyone within their life and they will fail to prepare correctly for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of any earthly pleasures they may enjoy.

Chapter 7 Al A’raf, verse 179:

“…They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.”

This verse also prompts individuals to steer clear of a self-absorbed perspective, focusing solely on their own lives and desires. Those who adopt such a mindset relinquish the chance to gain insights from historical occurrences, their personal experiences, and the circumstances of those around them. Gaining understanding from these aspects is among the most effective ways to improve one's behavior and prevent the repetition of past mistakes, ultimately nurturing inner peace. For instance, observing wealthy and famous individuals who misuse the blessings they have been granted advantages, only to be burdened by stress, mental health issues, addiction, and even suicidal thoughts—despite fleeting moments of joy and luxury—provides a crucial lesson. It teaches observers to avoid misusing the blessings they have been given, reinforcing the idea that true peace of mind does not stem from material riches or the satisfaction of every earthly desire. Similarly, witnessing someone in poor health should evoke gratitude for one's own health and encourage its proper use before it is lost. Consequently, Islam consistently counsels Muslims to stay vigilant and aware, rather than becoming so engrossed in their personal affairs and desires that they overlook the wider world around them.

Those who use the ability they have been granted to recognize, understand and act on right guidance, through Islamic teachings and by observing the actions of others, will sincerely obey Allah, the Exalted. They will understand controlling their desires is a small price to pay to achieve peace of mind and body, just like a person controls their diet to achieve good physical health. Whereas, life becomes a dark prison for the one who fails to obtain peace of mind, even if they fulfil all their desires. This is quite obvious when one observes the rich and famous. As a result of their understand, they will correctly use the blessings they have been granted as outlined in Islamic teachings thereby correctly obeying and worshipping Allah, the Exalted, according to their means and strength. Chapter 7 Al A'raf, verse 180:

"And to Allah belong the best names, so invoke Him by them…"

This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds.

Chapter 7 Al A'raf, verse 180:

"And to Allah belong the best names, so invoke Him by them…"

In a Hadith recorded in Sahih Bukhari, number 2736, the Holy Prophet Muhammad, peace and blessings be upon him, stated that anyone who comprehends the ninety-nine names of Allah, the Exalted, will gain entry into Paradise.

Understanding these names extends beyond mere memorization. It encompasses the study of their meanings and the application of these principles in accordance with one's own capabilities and circumstances. For instance, Allah, the Exalted, is recognized as the Most Merciful. This attribute signifies that Allah, the Exalted, grants innumerable blessings to His creation and consistently shows immense kindness towards them. This same quality has also been ascribed to others, including the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful."

In the context of creation, the term merciful denotes a disposition that is soft-hearted and compassionate. Likewise, Allah, the Exalted, embodies the quality of being All Forgiving. Embracing this attribute by extending forgiveness to others, for the sake of Allah, the Exalted, is a practice that is highly encouraged within Islam. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

The divine attributes of Allah, the Exalted, can therefore be embraced by people in accordance with their created status and potential.

Consequently, it is essential for one to first comprehend the significance of these divine attributes and names, and subsequently embody their meanings in their character through actions. This process should continue until these attributes are deeply ingrained in their spiritual hearts, enabling them to cultivate noble character. Such noble character will ensure that they utilize the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as delineated in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

In order to correctly understand and act on the divine names and attributes of Allah, the Exalted, one must strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 7 Al A'raf, verse 180:

"…And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing."

If one fails to adhere to the two sources of guidance, then they will inevitably adopt incorrect beliefs about Allah, the Exalted, which will lead to their misguidance. For instance, an individual who accurately comprehends that Allah, the Exalted, is All Forgiving, will endeavor to genuinely obey Him and anticipate His forgiveness for their transgressions. Conversely, an individual who fails to understand the nature of His forgiveness correctly, will continue in their disobedience while presuming that He will pardon them. As a result, they believe that Allah, the Exalted, will treat the doer of good equally to the doer of evil, which is a terrible belief to adopt about Allah, the Exalted, as it contradicts His justice and fairness. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

Generally speaking, all religious innovations must be avoided as they lead to misguidance. One must instead adhere strictly to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other sources of religious knowledge. The more an individual relies on alternative sources of religious knowledge, even if these sources result in positive actions, the less they will engage with the two primary sources of guidance, ultimately leading to misguidance. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, as one increasingly acts upon other sources of religious knowledge, they are more likely to engage in practices that contradict the teachings of Islam. This gradual deviation is how the Devil misleads individuals, step by step. For instance, a person encountering challenges may be advised to undertake certain spiritual practices that are at odds with Islamic teachings. If this individual is ignorant and accustomed to following alternative sources of religious knowledge, they may easily succumb to this deception and start engaging in spiritual exercises that directly oppose Islamic principles. They may even come to hold beliefs about Allah, the Exalted, and the universe that contradict Islamic teachings, such as the notion that individuals or supernatural beings can dictate their destiny, as their understanding is derived from sources other than the two primary sources of guidance. Some of these erroneous practices and beliefs constitute clear disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may therefore inadvertently lose their faith due to their tendency to act on alternative sources of religious knowledge. Consequently, engaging in religious innovations that lack foundation in the two primary sources of guidance equates to following the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

And chapter 7 Al A’raf, verse 180:

“…And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.”

But those who avoid religious innovations will ensure they adhere to the true teachings of Islam at all times. This will ensure they correctly use the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds. In addition, this behaviour will ensure one fulfils the rights of people. This will cause the spread of peace and justice within society. Chapter 7 Al A’raf, verse 181:

“And among those We created is a community which guides by truth and thereby establishes justice.”

But those who ignore Islamic teachings as it contradicts their desires will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. An individual who persists on this behaviour should not be deceived into thinking that the absence of immediate punishment, or their failure to recognize any punishment, implies that they will escape consequences altogether. Chapter 7 Al A’raf, verses 182-183:

“But those who deny Our signs - We will progressively lead them [to destruction] from where they do not know. And I will give them time. Indeed, my plan is firm.”

In this life, their mindset will hinder them from attaining a harmonious mental and physical condition and they will misplace everything and everyone within their life. Consequently, aspects of their life, including family, friends, career, and wealth, will transform into sources of stress. Should they continue to defy Allah, the Exalted, they may unjustly attribute their stress to the wrong individuals, such as their spouse. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes those who continue to misuse

their blessings, such as the affluent and famous, despite their apparent enjoyment of worldly pleasures. Chapter 7 Al A'raf, verses 182-183:

"But those who deny Our signs - We will progressively lead them [to destruction] from where they do not know. And I will give them time. Indeed, my plan is firm."

In the end, since everything in existence is owned by and completely under the authority of Allah, the Exalted, individuals have no choice but to follow His laws. Just as one faces consequences for not adhering to the laws set by a nation's government, they will similarly face difficulties in both this world and the next if they ignore the commands of the Sovereign of the universe. While a person may opt to leave a country if they disagree with its laws, they cannot escape to a place where the authority and regulations of Allah, the Exalted, do not apply. Although individuals can change the laws of their society, they will never have the power to alter the decrees and laws of Allah, the Exalted. Moreover, just as a homeowner sets the rules for their property, regardless of any disagreement from others, the universe belongs to Allah, the Exalted, who alone determines the regulations that govern it, independent of public opinion. Therefore, following these rules is crucial for one's own well-being. Those who understand this truth will comply with the commandments of Allah, the Exalted, and strive to obey Him by using the blessings He has granted them in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure that they attain a balanced state of mind and body, properly aligning all elements and people in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both dimensions. Individuals can either seek to understand the wisdom behind the commands and prohibitions

of Allah, the Exalted, recognizing how they benefit both themselves and the wider community, ultimately leading to peace in both worlds, or they may choose to indulge their desires and disregard Islamic principles. However, those who ignore Islamic regulations should prepare for the consequences of their choices in both worlds, as no objections, protests, or complaints will offer them any refuge. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

The non-Muslims of Mecca, being proficient in the Arabic language, understood that the Holy Quran was not the product of a created being. Furthermore, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before he declared his Prophethood, they recognized that he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

And chapter 7 Al A’raf, verse 184:

“Then do they not give thought? There is in their companion [i.e. Prophet Muhammad, peace and blessings be upon him] no madness.

Since the Holy Prophet Muhammad, peace and blessings be upon him, did not engage with the earlier divine scriptures—a fact acknowledged by both the people of the book and the non-Muslims of Mecca—he could not have been aware of the edited or unedited teachings of these divine texts, which serves as additional evidence of the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The non-muslims of Mecca recognized the truth of Islam yet denied it as it challenged their worldly desires and out of fear of losing their social status and leadership with the coming of Islam. As a result, they came up with poor reasons to reject Islam in order to discourage others from accepting it. Chapter 7 Al A’raf, verse 184:

“Then do they not give thought? There is in their companion [i.e. Prophet Muhammad, peace and blessings be upon him] no madness. He is not but a clear warner.”

Baseless excuses and criticism have always been hurled at Islam throughout time as it challenges the desires of people. In fact, societal factors such as social media, fashion trends, and cultural norms frequently exert pressure on individuals committed to Islamic values. Advocating for Islam is often perceived as a hindrance to their aspirations for wealth and social status. Sectors that Islam critiques, particularly those associated with alcohol and entertainment, actively oppose the integration of Islamic principles and discourage Muslims from adhering to their faith. This significantly contributes to the widespread anti-Islamic sentiments present on various platforms, including social media.

Furthermore, individuals who strive to follow Islamic teachings, which advocate for moderation in personal desires and the responsible use of the blessings granted to them, often face negative judgments from those who engage in excess—acting on their desires without restraint, as Islam makes them appear animalistic. These individuals frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, seeking to entice them into a lifestyle marked by unbridled desire. They often focus on specific elements of Islam, such as the dress code for women, to diminish its attractiveness. However, discerning individuals can easily see the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-control. For example, while they may criticize the Islamic dress code for women, they do not subject other essential professions, such as law enforcement, military, healthcare, education, and business, to the same level of scrutiny. This selective critique of the Islamic dress code, juxtaposed with their silence regarding other dress codes, highlights the fragility and baselessness of their arguments. Ultimately, it is the tenets of Islam and the disciplined conduct of its followers that provoke these various

assaults on Islam, prompting them to criticize it in any manner possible, much like the non-Muslims of Mecca did. Chapter 7 Al A'raf, verse 184:

"Then do they not give thought? There is in their companion [i.e. Prophet Muhammad, peace and blessings be upon him] no madness. He is not but a clear warner."

In all circumstances, a person must remain firm on the obedience of Allah, the Exalted, recognizing that such dedication will grant them serenity and protect them from the negative impacts of others.

Conversely, opting to disobey Allah, the Exalted, for the sake of earning the favor of others will lead to a forfeiture of inner peace, as this will cause them to misuse the blessings He has granted them. This will obstruct their capacity to achieve a harmonious mental and physical condition, resulting in chaos in their relationships and life priorities.

In order to maintain unwavering obedience to Allah, the Exalted, in the face of external criticism, it is essential to develop a robust faith. A strong faith is vital for sustaining a commitment to obey Allah, the Exalted, in all circumstances, whether in times of abundance or adversity. This strong faith is cultivated through comprehending and applying the explicit signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate

that genuine obedience to Allah, the Exalted, yields tranquility in both this life and the afterlife. Conversely, individuals who are unfamiliar with Islamic principles often exhibit weak faith, rendering them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This deficiency in knowledge can obscure the understanding that relinquishing personal desires in favor of adhering to the commands of Allah, the Exalted, is crucial for achieving real peace in both worlds. Consequently, it is imperative for individuals to fortify their faith through the pursuit and application of Islamic knowledge, thereby ensuring their unwavering obedience to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings bestowed upon them, as delineated by Islamic teachings, ultimately resulting in a balanced mental and physical state and the proper prioritization of all aspects of their lives.

Chapter 7 Al A’raf, verse 184:

“Then do they not give thought? There is in their companion [i.e. Prophet Muhammad, peace and blessings be upon him] no madness. He is not but a clear warner.”

It is important to note that warnings only benefit the one who acts on them. Therefore, one must ensure they learn and act on Islamic teachings in order to benefit from its warnings and glad tidings. This will ensure they remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently

readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

Just like Allah, the Exalted, placed warnings within Islamic teachings, He has also placed warnings of one's death and accountability within the creation. Chapter 7 Al A'raf, verse 185:

"Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near?..."

When one reflects on the creation, they will clearly observe a constant reminder that everything which has a beginning, has an end. For example, the coming and going of the days and nights, the changing of the seasons, the passing of the days, months and years, the rising and setting of the Sun, the phases of the Moon, the birth of the next generation and the death of the elder generation, the sudden death of young people, the gradual yet constant movement of people from one stage to the next until their death, the weakening of one's body with time, the appearance of grey hairs and the weakness of a person's vision with the passing of time. All these and many more signs have been placed within the creation in order to remind people of practically preparing for their death and final accountability on the Day of Judgement. Chapter 7 Al A'raf, verse 185:

“Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near?...”

In relation to the arrival of the Day of Judgement, numerous instances of resurrection can be observed throughout the days, months, and years. For instance, Allah, the Exalted, employs rain to revive a lifeless, barren land and enables a dead seed to germinate, thereby sustaining creation. In a similar manner, Allah, the Exalted, possesses the ability to grant life to the deceased human, akin to the dead seed that comes to life. The transformation of the seasons serves as a clear illustration of resurrection. For example, in winter, the leaves of trees wither and fall, rendering the tree seemingly lifeless. However, in other seasons, the leaves reemerge, and the tree appears vibrant and full of life. Additionally, the sleep-wake cycle of all living beings exemplifies resurrection. Sleep can be likened to death, as the senses of the individual in slumber are temporarily suspended. Allah, the Exalted, subsequently restores a person's soul to them if they are meant to continue living, thus reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Furthermore, the Day of Judgement is an event that is destined to take place. Upon examining the universe, one can observe numerous instances of

equilibrium. For instance, the Earth maintains an ideal and balanced distance from the Sun. Should the Earth be positioned even slightly closer or further from the Sun, it would become uninhabitable. In a similar vein, the water cycle, which entails the evaporation of water from the ocean into the atmosphere followed by its condensation to produce rain, is meticulously balanced to ensure that life can persist on Earth. The soil was designed in a manner that allows delicate branches and shoots of seeds to break through, thereby yielding crops for sustenance, while simultaneously being robust enough to support the weight of substantial structures built upon it. Numerous such examples not only strongly suggest the existence of a Creator but also highlight the principle of balance. However, a significant aspect of this world appears to be distinctly unbalanced, specifically the actions of humanity. It is often observed that oppressive and tyrannical individuals evade retribution in this life. In contrast, countless individuals suffer oppression and other hardships yet do not receive their due rewards for their endurance. Many Muslims who faithfully adhere to the commands of Allah, the Exalted, frequently encounter numerous challenges in this world and receive only a small share of reward, while those who openly defy Allah, the Exalted, indulge in worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the system of reward and punishment for actions must also be equitable. However, this is evidently not the case in this world; thus, it must manifest at another time, specifically on the Day of Judgement.

Allah, the Exalted, possesses the ability to fully reward and punish individuals in this world. However, one of the reasons for not executing complete punishment here is that Allah, the Exalted, provides numerous opportunities for individuals to genuinely repent and amend their actions. He refrains from granting Muslims their full rewards in this life, as this world is not equivalent to Paradise. Furthermore, the belief in the unseen, specifically the complete rewards awaiting Muslims in the afterlife, constitutes a crucial element of faith. Indeed, the belief in the unseen is what distinguishes faith as

extraordinary. If one were to believe only in what can be sensed through the five senses, such as receiving full rewards in this world, it would not hold the same significance.

In addition, the fear of complete punishment, coupled with the hope of receiving full rewards in the hereafter, serves to motivate individuals to refrain from sinful actions and engage in virtuous deeds.

For the Day of Recompense to begin, it is essential that this material world comes to an end. This necessity arises from the fact that punishment and reward can only be administered once the actions of all individuals have ceased. Consequently, the Day of Recompense cannot occur until human actions have reached their conclusion. This implies that the material world must ultimately come to an end, whether sooner or later.

Contemplating this matter will reinforce one's belief in the Day of Judgement, thus motivating individuals to prepare for it by utilizing the blessings they have received in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This preparation is vital for attaining tranquillity and success in both this world and the hereafter through a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

And chapter 7 Al A’raf, verse 185:

“Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near?...”

The one who observes all the signs of death and their accountability on Judgement Day within Islamic teachings and within the creation with an open mind cannot deny the truth of Islam. Chapter 7 Al A’raf, verse 185:

“…So in what statement hereafter will they believe?”

Only those who have already made up of their minds beforehand to reject the truth of Islam, as it contradicts their desires, will do so. As Allah, the Exalted, does not force right guidance on people, as this would defy the test of life in this world, this person will therefore persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, leading to a disorganization of their relationships and responsibilities in life, ultimately

hindering their preparation for accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly pleasures they may experience. Chapter 7 Al A'raf, verse 186:

"Whoever Allah allows to go astray - there is no guide for him. And He leaves them in their transgression, wandering blindly."

If they fail to learn from the consequences of their actions, they will persist in disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, every facet of their life, including family, friends, career, and financial status, will become a source of anxiety. If they continue to ignore the guidance of Allah, the Exalted, they may wrongly direct their frustrations towards inappropriate targets, like their partner, for their stress. By cutting off these positive influences in their lives, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome is particularly clear when observing those who continue to misuse the blessings they have, such as the wealthy and famous, despite seemingly enjoying the comforts of the material world.

After Allah, the Exalted, encouraged people to observe the signs within Islamic teachings and within the creation which clearly indicate the reality of Judgement Day, in order to discourage others from accepting Islam, the non-muslims of Mecca would demand the Holy Prophet Muhammad, peace and blessings be upon him, to inform them of its date. Chapter 7 Al A'raf, verse 187:

“They ask you, about the Hour: when is its arrival?...”

When Allah, the Exalted, would not inform them of its date, they would use this as proof that Judgement Day would not occur. Chapter 7 Al A’raf, verse 187:

“…Say, "Its knowledge is only with my Lord. None will reveal its time except Him…"”

This was a foolish attitude as not knowing the exact date of the Day of Judgement does not mean it will not occur. Similarly, just like the time of death is not known to people it does not mean death will not occur. Certain truths, such as death and the Day of Judgement, have been obscured from creation to ensure that individuals remain in a state of constant readiness rather than deferring their preparations until the event approaches. This proactive mindset is more conducive to achieving success compared to a reactive one. This concept is illustrated in the main verse. For instance, a wise student informed of an impending surprise test will engage in daily preparation until the test occurs. In contrast, if the student is given a specific date for the test, they may, due to complacency, postpone their study efforts until closer to that date. This procrastination ultimately diminishes their likelihood of success, as their level of preparation is insufficient in this scenario. Chapter 7 Al A’raf, verse 187:

“…It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly…”

Furthermore, this verse critiques individuals who assert that they will not embrace or implement Islamic teachings until all matters, including the unseen, such as Angels, are made visible and comprehensible to them. This perspective is misguided, as true faith holds significance when it involves belief in certain unseen realities without the necessity of perceiving them through the five senses, such as witnessing Allah, the Exalted. Nevertheless, these unseen aspects are substantiated by numerous proofs and signs present in both the Heavens and the Earth. For instance, the existence of a painting signifies the presence of a painter. Similarly, the existence of creation points to a Creator, particularly when the creation exhibits perfection and balance. Moreover, there are innumerable worldly phenomena that individuals fail to perceive yet utilize without complaint. For example, many individuals consume medicine without understanding how it functions within the human body. Although the ethical framework provided to humanity through Islam is entirely grounded in evidence and rational thought, certain elements of Islam are inherently based on unseen realities, which enhances the value of faith. Consequently, the assertion of faith by an individual who witnesses unseen entities, such as Angels, will not be acknowledged by Allah, the Exalted, since believing in these unseen realities once they are observed lacks uniqueness. Chapter 7 Al A’raf, verse 187:

“…They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah , but most of the people do not know."”

The test of individuals lies in their ability to accept reality, even when it cannot be directly perceived through their senses, and in their sincere obedience to Allah, the Exalted, despite having the capacity to disobey Him. In sending the Holy Prophets, peace be upon them, and in revealing divine scriptures, Allah, the Exalted, has consistently ensured that there is room for evaluating individuals' judgment and their compliance with Him. He has never revealed reality to such an extent that individuals would be forced to accept it unconditionally. If this were the case, there would be nothing left to test, rendering the concepts of success or failure meaningless. Consequently, individuals should not anticipate the unseen things to be revealed to them such as the appearance of Allah, the Exalted, and His Angels before them. Such an occurrence would signify the conclusion of all things, leaving no opportunity for individuals to make decisions. The belief in and genuine obedience to Allah, the Exalted, hold significance only as long as reality is presented in a manner that allows for its rejection. If the truth were entirely revealed, and individuals could witness the unseen aspects of the universe and the hereafter, their faith and obedience would lose their value. Were all these elements to be physically observable, even the most obstinate nonbelievers and the gravest sinners would not disbelieve or defy. The acceptance of faith and obedience is meaningful only while a veil obscures reality. The moment reality is completely unveiled will signify the end of the time allotted for individuals to make decisions and conclude their testing period. This moment is known as the Day of Judgement. Chapter 7 Al A’raf, verse 187:

“…They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah , but most of the people do not know."”

In addition, the non-muslims of Mecca would strive to discourage others from accepting Islam by criticising the human nature of the Holy Prophet Muhammad, peace and blessings be upon him. They would claim that a Holy Prophet, peace be upon them, should be a supernatural creature, such as an Angel, who has strange powers, like a wizard. When Islamic teachings would emphasize that the Holy Prophet Muhammad, peace and blessings be upon him, was in fact a human being, they would use this a evidence against Islam. Chapter 17 Al Isra, verses 90-93:

“And they say, "We will not believe you until you break open for us from the ground a spring. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allāh and the angels before [us]. Or you have a house of ornament [i.e., gold] or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"”

And chapter 18 Al Kahf, verse 110:

“Say, "I am only a man like you, to whom has been revealed that your god is one God…"”

And chapter 7 Al A’raf, verse 188:

“Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."”

The role of a Holy Prophet, peace be upon them, is specifically designed for humanity, making it illogical to assign beings such as Angels to fulfill this function. The primary purpose of a Holy Prophet, peace be upon them, is to act as a tangible model for individuals on how to manage all facets of life. Unlike humans, Angels do not undergo experiences like fatigue, which could hinder people's capacity to connect with and emulate an Angelic Prophet potentially offering them a justification before Allah, the Exalted, on the Day of Judgement. Therefore, even if Allah, the Exalted, were to appoint an Angel as a Holy Prophet, peace be upon them, He would have to present him in human form so that individuals could genuinely imitate him. Chapter 6 Al An’am, verse 9:

“And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them [in confusion] with that in which they cover themselves.”

Thus, why were non-Muslims surprised that a human was chosen to convey messages to others? Likewise, is it not customary to appoint a Holy Prophet, peace be upon them, to lead humanity? If individuals are wandering in misguidance and unaware of the truth, what is genuinely remarkable: that their Creator and Lord would take steps to guide them, or that they would be allowed to continue in their mistakes? The reaction of those who express disbelief in this matter is, indeed, rather extraordinary. Chapter 7 Al A'raf, verse 188:

"Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe.""

As discussed earlier, only those who truly believe in Allah, the Exalted, will act on the warnings and glad tidings given in Islamic teachings. From this one can judge the strength of their faith. The stronger their faith in Allah, the Exalted, the more they will act on the warnings and glad tidings within Islamic teachings. The weaker their faith, the less they will act on them. In order to adopt the right attitude, one must strive to adopt strong faith. A strong faith is crucial for upholding a commitment to obey Allah, the Exalted, under all circumstances, whether during times of prosperity or hardship. This strong faith is nurtured through the understanding and implementation of the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in both this life and the hereafter. In contrast, those who lack knowledge of Islamic principles often have a weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine

commands. Such ignorance can cloud their perception that surrendering their desires in favor of following the commands of Allah, the Exalted, is essential for attaining genuine peace in both worlds. Therefore, it is vital for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application, ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves the proper use of the blessings granted to them, as outlined by Islamic teachings, ultimately promoting a balanced mental and physical state and the appropriate prioritization of all aspects of their lives.

Chapter 7 Al A'raf, verse 188:

"Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe.""

In addition, this verse also indicates that a muslim should not waste their time pursuing fancy stories which discuss supernatural acts, such as miracles, in order to entertain themselves. Sadly, many Islamic preachers focus all their efforts on telling stories about supernatural acts in order to entertain their crowds, similar to a music concert. Instead, muslims must concentrate on discussing, preaching, learning and acting on the warnings and glad tidings given in Islamic teachings and the clear evidences which support them so that they are encouraged to remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind

and body, aligning all elements and people in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds.

Chapter 7 – Al A’raf, Verses 189-206 of 206

۞ هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ
إِلَيْهَا ۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ
رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾

فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا
يُشْرِكُونَ ﴿١٩٠﴾

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٢﴾

وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ ۚ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ
صَٰمِتُونَ ﴿١٩٣﴾

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَٱدْعُوهُمْ
فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٩٤﴾

أَلَهُمۡ أَرۡجُلٞ يَمۡشُونَ بِهَآۖ أَمۡ لَهُمۡ أَيۡدٖ يَبۡطِشُونَ بِهَآۖ أَمۡ لَهُمۡ أَعۡيُنٞ
يُبۡصِرُونَ بِهَآۖ أَمۡ لَهُمۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۗ قُلِ ٱدۡعُواْ شُرَكَآءَكُمۡ ثُمَّ كِيدُونِ
فَلَا تُنظِرُونِ ١٩٥

إِنَّ وَلِـِّۧيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلۡكِتَٰبَۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ١٩٦

وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ لَا يَسۡتَطِيعُونَ نَصۡرَكُمۡ وَلَآ أَنفُسَهُمۡ
يَنصُرُونَ ١٩٧

وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَسۡمَعُواْۖ وَتَرَىٰهُمۡ يَنظُرُونَ إِلَيۡكَ وَهُمۡ لَا يُبۡصِرُونَ
١٩٨

خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ ١٩٩

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ بِٱللَّهِۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ٢٠٠

إِنَّ ٱلَّذِينَ ٱتَّقَوۡاْ إِذَا مَسَّهُمۡ طَٰٓئِفٞ مِّنَ ٱلشَّيۡطَٰنِ تَذَكَّرُواْ فَإِذَا هُم
مُّبۡصِرُونَ ٢٠١

وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾

وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ
هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ
وَٱلْءَاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾

إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ

۩ ﴿٢٠٦﴾

It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he [man] covers her, she carries a light burden [a pregnancy] and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, "If You should give us a good [child], we will surely be among the grateful."

But when He gives them a good [child], they ascribe partners to Him concerning that which He has given them. Exalted is Allah above what they associate with Him.

Do they associate with Him those who create nothing and they are [themselves] created?

And they [i.e., the false deities] are unable to [give] them help, nor can they help themselves.

And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent.

Indeed, those you [polytheists] call upon besides Allah are servants [i.e., creations] like you. So call upon them and let them respond to you, if you should be truthful.

Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, [Prophet Muhammad, peace and blessings be upon him], "Call your 'partners' and then conspire against me and give me no respite.

Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous."

And those you call upon besides Him are unable to help you, nor can they help themselves.

And if you invite them to guidance, they do not hear; and you see them looking at you while they do not see.

Forgive others, enjoin what is good, and turn away from the ignorant.

And when an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.

Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.

But their [the devil's] brothers - they [the devils] increase them in error; then they do not stop short.

And when you do not bring them a sign [miracle], they say, "Why have you not contrived it?" Say, "I only follow what is revealed to me from my Lord. This [Quran] is enlightenment from your Lord and guidance and mercy for a people who believe."

So when the Quran is recited, then listen to it, be silent and pay attention that you may receive mercy.

And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.

Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate."

Discussion on Verses 189-206 of 206

Allah, the Exalted, often reminds mankind of the blessings He has granted them so that they adopt gratitude to Him for their own sake, by correctly using the blessings they have been granted. This will help them achieve a harmonious mental and physical state, allowing them to appropriately position everything and everyone in their lives while preparing for their accountability on the Day of Judgement. Consequently, this behavior will foster peace of mind in both worlds. Chapter 7 Al A'raf, verse 189:

"It is He who created you from one soul and created from it its mate that he might dwell in peace with her…"

In general, if someone wishes to achieve peace of mind through marriage, it is essential to select the right spouse—one who embodies piety. A pious individual will treat their spouse with kindness during both joyful and challenging times. Conversely, those lacking piety will mistreat their partner, especially when they are angered. This behavior is a significant factor contributing to the rise of domestic violence among Muslims in recent years. Moreover, even in moments of happiness, an irreligious partner often neglects their spouse's rights due to a lack of knowledge, something that piety can help alleviate. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

Furthermore, a pious individual is consistently more focused on upholding the rights of others, like their spouse, rather than being preoccupied with whether others are fulfilling their rights. This stems from their awareness that Allah, the Exalted, will hold them accountable for how well they honored the rights of others. He will not inquire about whether others have fulfilled their rights, as that will be addressed when Allah, the Exalted, questions those individuals, not when He questions them. In contrast, an impious Muslim will always prioritize their own rights—rights they have derived from societal norms, cultural influences, trends, and their own desires, rather than from Islamic teachings. Consequently, this person will never be pleased with their spouse, even if their spouse fulfills their rights as outlined in Islam. This connection between ignorance of Islamic principles and the prevalence of divorces is significant.

As having children is one of the main aims of marriage, a muslim couple must ensure they adopt the correct attitude when seeking and raising them, as this is an aspect of showing gratitude to Allah, the Exalted, for granting them a child. Chapter 7 Al A'raf, verse 189:

"…And when he covers her, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, "If You should give us a good [child], we will surely be among the grateful."

Gratitude in this case would be to teach their child the importance of obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This is best achieved through leading by example. A parent must become a good role model for their child to emulate so that they are encouraged to learn and act on Islamic teachings, so that they can appreciative the widespread benefits of Islamic teachings and obtain certainty of faith. This will ensure their child remains firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them. This will assist them in attaining a balanced mental and physical state, enabling them to properly arrange all aspects of their lives and prepare for their accountability on the Day of Judgement. As a result, this will promote tranquility in both worlds. In addition, gratitude to Allah, the Exalted, also includes teachings one's child the importance of seeking useful worldly knowledge so that they can earn their provision in a lawful way thereby fulfilling their own needs and the needs of others, such as their dependents. Finally, gratitude also includes encouraging one's child to correctly represent Islam to the outside world so that other muslims and non-muslims can appreciate the widespread benefit Islam brings. This is only fulfilled correctly when a parent encourages their child to adopt the positive characteristics discussed within Islamic teachings, such as patience, generosity and gratitude, and avoid the negative characteristics discussed therein, such as pride, envy and greed. But if a parent fails to show gratitude to Allah, the Exalted, for granting them a child, then they will inevitably incorrectly raise their child. As a result, they child will not understand the importance of learning and acting on Islamic teachings. This child will therefore persist on the disobedience of Allah, the Exalted, and incorrectly represent Islam to the outside world. Instead of obeying Allah, the Exalted, they will emulate their misguided parent, who obeys and worships others things in society, such as social media, people, fashion and culture. Chapter 7 Al A'raf, verse 190:

“But when He gives them a good [child], they ascribe partners to Him concerning that which He has given them. Exalted is Allah above what they associate with Him.”

As a result, their child will persist on misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, causing them to misplace everything and everyone in their lives and they will fail to correctly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. And as their attitude prevents them from fulfilling the rights of people, such as their parents, they will spread injustice and corruption within the society thereby becoming a burden for their parents and others.

Allah, the Exalted, warns against disobeying Him by obeying other things, such as social media, fashion, culture and false deities, as these things do not have the power to aid or guide them to obtaining peace of mind in both worlds. Chapter 7 Al A’raf, verses 191-192:

“Do they associate with Him those who create nothing and they are [themselves] created? And the false deities are unable to [give] them help, nor can they help themselves.”

When one obeys other than Allah, the Exalted, such as social media, fashion and culture, in reality, they are only obeying the people who control these things, the people whose only aim is to exploit others by taking their wealth, energy and time. The more one persists on obeying these things, the more they will misuse the blessings they have been granted. As a result, they will experience a lack of mental and physical equilibrium, leading to disorganization in their relationships and responsibilities and they will not correctly ready themselves for their accountability on the Day of Judgement. This will bring about stress, obstacles, and difficulties in both worlds, despite any material comforts they may enjoy. Moreover, when people obey various influences like friends, social media, fashion trends, cultural norms, and their employers, they inevitably worship these things. Juggling the numerous and often unreasonable demands from these things only leads to stress, as it is impossible to satisfy everyone's expectations due to their unpredictable nature. Much like an employee with multiple bosses who struggles to meet all their demands, those who turn away from the servitude of Allah, the Exalted, will find themselves burdened by many masters, ultimately sacrificing their inner peace. Over time, these individuals will experience sadness, loneliness, depression, and even suicidal thoughts, as their attempts to please their worldly masters fail to bring the fulfillment they seek. This fundamental truth is clear to anyone, regardless of their level of education. But if one fails to observe this truth, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted and ignore any invitation to right guidance, as it contradicts their desires. Chapter 7 Al A'raf, verse 193:

“And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent.”

As a result, they will experience a lack of mental and physical equilibrium, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, despite any material comforts they may enjoy.

Thus, an individual must embrace and act upon Islamic teachings for their own benefit, even if it goes against their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when faced with unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. The understanding of human mental and physical conditions that society holds will never suffice to reach this goal, despite extensive research, as it cannot resolve every challenge a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure that one correctly organizes everything and everyone in their life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this comprehensive knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have been given in accordance with Islamic teachings versus those who do not. Although, in many instances, patients may not grasp the science behind the medications prescribed to them and thus blindly trust their doctor, Allah, the Exalted, however encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require people to accept the teachings of Islam without question; rather, He desires for them to acknowledge its truth

through its clear evidence. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Furthermore, since Allah, the Exalted, is the sole Ruler of the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in the right way as outlined in Islamic teachings.

As indicated earlier, it is important to note that when the Holy Quran speaks about false deities, it includes anything that a person obeys in the disobedience of Allah, the Exalted, such as physical idols, people, fashion, social media and culture. Therefore, a muslim must be aware of this reality

and not overlook the verses of the Holy Quran which discuss the concept of false deities believing they are only referring to physical idols of worship. Chapter 7 Al A'raf, verse 194:

"Indeed, those you call upon besides Allah are servants like you…"

This includes people, living or dead, that a muslim calls upon with an intention that they will intercede in the court of Allah, the Exalted, on their behalf and as a result the supplicator will get their wishes fulfilled in both worlds. In fact, this was the attitude of the idol worshippers of Mecca. Chapter 39 Az Zumar, verse 3:

"Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position."…"

In addition, some of the non-muslims of the Mecca also worshipped the Angels, falsely claiming they were daughters of Allah, the Exalted, without any evidence, when in fact they are the devoted servants of Allah, the Exalted. They worshipped them with the same intention as mentioned earlier.

Finally, this verse could also be referring to the Christians who worship the Holy Prophet Eesa, peace be upon him, falsely claiming he is the son of God, even though he is only the servant of Allah, the Exalted, just like the rest of the Holy Prophets, peace be upon them. They worship him with the same intention, that he intercedes in the court of Allah, the Exalted, for his followers so that they wishes and supplications are fulfilled in both worlds.

Muslims must avoid adopting this polytheist attitude whereby they supplicate to people who are considered holy and pious with the intention they will intercede on their behalf in the court of Allah, the Exalted. No one has the power to respond to their supplications and aid them except Allah, the Exalted. Chapter 7 Al A'raf, verse 194:

"…So call upon them and let them respond to you, if you should be truthful."

Even if a muslim does not worship these people, none the less, this attitude will spoil their sincerity to Allah, the Exalted, and it will encourage them to adopt wishful thinking. They will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted and assume some holy person will save them from punishment in both worlds. This is a foolish belief as everyone will face the consequences of their actions. The intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is proven in many Islamic teachings, including the Hadith in Sunan Ibn Majah, number 4308. However, it is important to acknowledge that some Muslims may still find themselves in Hell. The thought of even a brief moment in Hell is unbearable, which is why it is essential to steer clear of such a mindset. Additionally, engaging in wishful thinking mocks the concept of the

intercession of the Holy Prophet Muhammad, peace and blessings be upon him. As a result, this attitude could potentially exclude them from his intercession, and he might even testify against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to the Muslims as they are the only group that accepted the Holy Quran, while non-Muslims have not embraced it and therefore cannot reject it. The fate of the Muslim, whom the Holy Prophet Muhammad, peace and blessings be upon him, speaks against on Judgement Day, is clear.

Therefore, it is essential to steer clear of wishful thinking and instead nurture genuine hope in the mercy of Allah, the Exalted, by faithfully obeying Him by correctly utilizing the blessings He has bestowed upon them in line with Islamic teachings.

Chapter 7 Al A’raf, verse 194:

“Indeed, those you call upon besides Allah are servants like you…”

In addition, this verse could also be referring to the other things one can obey in the disobedience of Allah, the Exalted, such as social media, fashion and culture. The people behind these things are only humans beings like others, they do not have the power nor the knowledge to guide them to peace of mind in both worlds. Chapter 7 Al A'raf, verse 194:

"…So call upon them and let them respond to you, if you should be truthful."

In fact, the people behind these things only aim to exploit their followers by taking their wealth, time and energy. As a result, the people these things do not correctly use the facilities granted to them to aid themselves or others to obtaining peace of mind in both worlds and as a result, they are like the blind, deaf and dumb shepherds who are leading the rest of society, who in turn, blindly follow them, like sheep. Chapter 7 Al A'raf, verse 195:

"Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear?..."

Furthermore, individuals who worship a false deity often do so to seem virtuous in society's view, while simultaneously indulging their earthly desires

by misappropriating the blessings they have received. They realize that a false deity cannot offer them a higher moral code of conduct to follow; therefore, they construct their own set of principles to guide their lives in accordance with their wishes, just like some of the children of Israel did. Chapter 7 Al A'raf, verse 148:

"And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers."

Therefore, the core of all forms of worshipping false deities, such as society, fashion, culture and idols is fundamentally about fulfilling personal desires, while attempting to mislead others into believing they are virtuous people following a superior moral code. In truth, they are merely pursuing their earthly appetites, much like animals.

In addition, societal factors such as social media, fashion trends, and cultural norms frequently exert pressure on individuals who embrace Islamic values. Many perceive Islam as a barrier to their aspirations for financial success and social standing. Industries that Islam critiques, such as those associated with alcohol and entertainment, often oppose the acceptance of Islamic principles and discourage Muslims from acting on their faith. This significantly contributes to the pervasive anti-Islamic sentiments found across various platforms, including social media.

Furthermore, those who aim to follow Islamic teachings, which advocates for moderation in personal desires and the proper utilization of the blessings bestowed upon them, frequently face negative perceptions from those who indulge in excess—acting on their desires without restraint, as Islam makes them appear animalistic. These individuals therefore attempt to dissuade others from accepting Islam and discourage Muslims from practicing their beliefs, trying to entice them into a lifestyle characterized by unchecked desires. They often focus on particular elements of Islam, such as the dress code for women, to diminish its attractiveness. Nevertheless, observant individuals can readily see the shallow nature of these criticisms, which arise from a hesitance to embrace Islam's emphasis on self-control. For example, while they may critique the Islamic dress code for women, they do not criticize dress codes in other essential professions like law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, highlights the frailty and baselessness of their arguments. Ultimately, it is the core principles of Islam and the disciplined conduct of its followers that provoke these various assaults on Islam, as they attempt to draw others into their misguided lifestyles.

In the face of these attacks, the Holy Prophet Muhammad, peace and blessings be upon him, and by extension the muslims are commanded to remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 7 Al A’raf, verses 195-196:

“…Say, "Call your 'partners' and then conspire against me and give me no respite. Indeed, my protector is Allah…”"

It is important to realize that trying to please others while disobeying Allah, the Exalted, will never bring true peace of mind. After all, no one can shield a person from the punishment of Allah, the Exalted. Moreover, since people are inherently unpredictable, no matter how much effort one puts in to pleasing them, they will never fully satisfy them. Ultimately, this means a person will fail to please both Allah, the Exalted, and those around them. Additionally, those who focus on pleasing others often end up misusing the blessings they have received. As a result, they will face both mental and physical instability, misplacing priorities and people within their life and failing to prepare adequately for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of any material wealth they may enjoy.

One must therefore avoid this outcome by learning and acting on Islamic teachings so that they obtain strong faith which will aid them in remaining firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them, which is the essence of righteousness. This will lead to divine protection from the negative effects of others. Chapter 7 Al A’raf, verse 196:

“Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous.”

A robust faith is crucial for maintaining commitment to obeying Allah, the Exalted, in all situations, whether during moments of happiness or difficulty. This deep faith is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in this life and the afterlife. In contrast, those lacking knowledge of Islamic principles tend to have weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This ignorance can obscure the reality that surrendering their desires in favour of obeying Allah, the Exalted, is the key to attaining genuine peace in both worlds. Therefore, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it, ensuring they remain obedient to Allah, the Exalted, at all times. This involves properly utilizing the blessings they have received, as outlined by Islamic teachings, ultimately leading to a balanced mental and physical state and the right prioritization of all aspects of their lives.

Allah, the Exalted, then warns muslims to avoid following and obeying man-made codes of conduct as they cannot aid one in obtaining peace of mind in both worlds. In fact, even those who fabricated the codes of conduct do not gain real benefit from it as it does not lead them to peace of mind, even if they obtain wealth and leadership from what they fabricate. Chapter 7 Al A’raf, verse 197:

“And those you call upon besides Him are unable to help you, nor can they help themselves."

Only Allah, the Exalted, has the knowledge required to help an individual achieve a balanced mental and physical state and to properly arrange everything and everyone in their life. Society's understanding of human mental and physical conditions, no matter how extensive the research, will never be enough to reach this objective. This is because it cannot tackle every challenge a person faces in life; their guidance cannot eliminate all types of mental and physical stress, nor can it guarantee that one will effectively organize all aspects of their life, due to their limited knowledge, experience, foresight, and inherent biases, biases such as the intention of exploiting their followers by taking their wealth, attention and energy.

Chapter 7 Al A'raf, verse 197:

"And those you call upon besides Him are unable to help you, nor can they help themselves."

As discussed earlier, those a person supplicates to with the intention that they will intercede for them in the court of Allah, the Exalted, whether they are idols or people, have no power to aid anyone else, as the power to help lies only with Allah, the Exalted. Chapter 10 Yunus, verse 107:

"And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…"

As Allah, the Exalted, alone has power over all things, one must obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings. This will help them achieve a harmonious mental and physical state, allowing them to appropriately position everything and everyone in their lives while also preparing for their accountability on the Day of Judgement. Consequently, this behavior will foster peace of mind in both worlds.

But those whose only aim is to fulfill their worldly desires will continue to either follow man-made codes of conduct or call upon powerless creatures to aid them in fulfilling their worldly desires. They will hear and recognize the clear evidence which contradicts their attitude and behaviour yet they will behave like the deaf and blind. Chapter 7 Al A'raf, verse 198:

"And if you invite them to guidance, they do not hear; and you see them looking at you while they do not see."

Consequently, they will continue to defy Allah, the Exalted, by misusing the blessings He has granted them. As a result, every aspect of their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to disobey Allah, the Exalted, they will end up blaming the wrong people and things in their lives, like their spouse, for their stress. By removing these good individuals from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance

abuse, and even suicidal thoughts. This outcome becomes evident when one observes those who persist in misusing their blessings, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries.

In cases like this, those who try to explain the correct attitude and behaviour to those who behave in this manner should not become angered at them when they are ignored and instead they should persist on inviting them towards right guidance with kindness and Islamic knowledge. Chapter 7 Al A'raf, verse 199:

"Pardon others, enjoin what is good…"

The best way to rightly guide others is through leading by example. One must adopt the correct attitude whereby they learn and act on Islamic teachings so that they represent Islam in the correct way to others, such as their dependents. This will ensure others appreciate the individual and societal benefits Islam brings.

Generally speaking, it is crucial for Muslims to consistently promote good and discourage evil based on Islamic teachings, doing so with kindness. A Muslim should never assume that simply obeying Allah, the Exalted, will shield them from the negative influences of misguided individuals. Just as a good apple will be spoiled when placed among rotten ones, a Muslim who neglects to encourage others to do good will ultimately be impacted by their

negative actions, whether this impact is overt or subtle. Even if society at large becomes indifferent to good advice, one must continue to guide their loved ones, like family members, since their negative behavior can have a more profound effect on them. Moreover, this guidance is a responsibility for all Muslims, as highlighted in a Hadith from Sunan Abu Dawud, number 2928. Even if a Muslim faces disregard from others, they should fulfill their obligation by persistently offering gentle advice, backed by solid evidence and knowledge. Promoting good and forbidding evil without understanding or with poor manners will only alienate people from the truth and proper guidance, ultimately harming the entire community.

Only by correctly promoting good and forbidding evil can one safeguard themselves from society's negative influences and find forgiveness on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

But, if they concentrate only on themselves and ignore the actions of those around them, there is a risk that negative influences from others may lead to their own misguidance.

As discussed earlier, while advising people to do good, one will encounter ignorant behaviour which will anger them. In these moments, one must ignore the ignorant behaviour of others and instead respond in a good way so that they and others can clearly appreciate the difference between ignorance and the Islamic way of socializing. Chapter 7 Al A'raf, verse 199:

"…enjoin what is good, and turn away from the ignorant."

And chapter 41 Fussilat, verses 34-35:

"And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]."

Whenever one experiences the ignorant behaviour of others, the Devil will attempt to take advantage of their anger by inciting them to respond in a sinful way. One must take refuge with Allah, the Exalted, from the Devil through controlling their anger according to the teachings of Islam. Chapter 7 Al A'raf, verse 200:

“And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.”

There are numerous teachings in Islam that encourage Muslims to manage their anger. For instance, since anger is associated with and provoked by the Devil, a Hadith from Sahih Bukhari, number 3282, suggests that a person who is angry should verbally seek refuge in Allah, the Exalted, from the Devil.

An angry Muslim is advised in a Hadith from Jami At Tirmidhi, number 2191, to adhere to the ground. This could imply that they should prostrate on the Earth until they feel calm. In fact, the more one adopts a passive body position, the lesser the likelihood of reacting with anger. This is supported by a Hadith from Sunan Abu Dawud, number 4782. Following this guidance allows an individual to contain their anger within until it subsides, preventing it from adversely affecting others.

A Muslim experiencing anger should heed the advice found in the Hadith from Sunan Abu Dawud, number 4784. The Holy Prophet Muhammad, peace and blessings be upon him, recommended that the angry Muslim perform ablution. This is because water counteracts the natural trait of anger, which is heat. If one then engages in prayer, it can further assist in managing their anger and lead to significant rewards.

The guidance provided thus far assists an angry Muslim in managing their physical reactions. To effectively control one's speech, it is advisable to avoid speaking when feeling angered. It is important to note that words can often leave a more enduring impact on others than physical actions. Numerous relationships have been damaged or destroyed due to words uttered in anger. Such behavior frequently leads to additional sins and offenses as well. It is crucial for a Muslim to remember the Hadith found in Sunan Ibn Majah, number 3970, which cautions that a single evil word can cause a person to fall into Hell on Judgment Day.

Mastering anger is a commendable virtue, and those who achieve this are described by the Holy Prophet Muhammad, peace and blessings be upon him, as strong individuals in a Hadith found in Sahih Bukhari, number 6114. Moreover, the person who suppresses their anger for the sake of Allah, the Exalted—meaning they refrain from sinning due to their anger—will have their heart filled with peace and genuine faith. This is emphasized in a Hadith found in Sunan Abu Dawud, number 4778. This quality is indicative of a sound heart, as mentioned in the Holy Quran, which is the only heart that will be granted safety on the Day of Judgement. Chapter 26 Ash Shu’ara, verses 88-89:

“The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."

It is important to note that anger, when kept within Islamic limits, can serve a good purpose. It should be directed towards protecting oneself, one's faith, and possessions. When done appropriately, in line with Islamic teachings,

this is regarded as anger for the sake of Allah, the Exalted. This reflects the character of the Holy Prophet Muhammad, peace and blessings be upon him, who never expressed anger for personal reasons. His anger was solely for the sake of Allah, the Exalted, as confirmed in a Hadith found in Sahih Muslim, number 6050. In fact, the character of the Holy Prophet Muhammad, peace and blessings be upon him, was the Holy Quran, as advised in a Hadith found in Sahih Muslim, number 1739. This indicates that he was pleased with what pleased Allah, the Exalted, and angered by what angered Him. Furthermore, harboring hatred for the sake of Allah, the Exalted, is a component of perfecting one's faith, as noted in a Hadith found in Sunan Abu Dawud, number 4681. Since anger is the root of hatred, it becomes evident that Islam does not instruct individuals to eliminate anger entirely, as this is an unrealistic expectation; rather, it encourages them to manage it within the framework of Islam.

It is crucial to understand that feeling anger solely for the sake of Allah, the Exalted, is commendable, but if such anger leads one to overstep boundaries, it becomes blameworthy. It is essential for individuals to regulate their anger according to Islamic teachings, even when it arises for the sake of Allah, the Exalted. A Hadith in Sunan Abu Dawud, number 4901, cautions against a worshipper who, in anger, asserted that Allah, the Exalted, would not forgive a particular sinner. Consequently, this worshipper will face punishment in Hell, while the sinner will be forgiven on Judgment Day.

The one who learns and acts on Islamic teachings will adopt the fear of being held accountable by Allah, the Exalted, for their behaviour, as a result, they will control their behaviour in every situation, such as the moments when they are angered. As a result, the Devil will not be able to take advantage of

them by encouraging them to behave in the wrong way. Chapter 7 Al A’raf, verse 201:

“Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.”

But those who remain ignorant of Islamic teachings and fail to act on them, as it contradicts their desires, will not gain protection from the tricks of the Devil and his minions. In fact, they will instead befriend them, such as the human devils, and as a result, they will be inspired and encouraged to continue disobeying Allah, the Exalted, by misusing the blessings they have been granted. Chapter 7 Al A’raf, verse 202:

“But their brothers - the devils increase them in error; then they do not stop short.”

Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives and they will fail to prepare for their accountability on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts.

In addition, when one persists on pursuing their desires, they will reject the clear truth of Islam with baseless excuses, just like the non-muslims of Mecca did. Chapter 7 Al A'raf, verse 203:

"And when you, do not bring them a miracle, they say, "Why have you not contrived it?"…"

The non-muslims of Mecca would demand miracles from the Holy Prophet Muhammad, peace and blessings be upon him. But as the tradition of Allah, the Exalted, remains constant for humanity, if He were to grant them the miracle they sought and they continued to reject Islam, He would utterly annihilate them. Since Allah, the Exalted, did not wish to bring about their destruction, He refrained from fulfilling their misguided demands. As a result, they would use this as evidence against the truthfulness of Islam. Chapter 17 Al Isra, verse 59:

"And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning."

They demanded miracles when the greatest miracles: the Holy Quran and the character of the Holy Prophet Muhammad, peace and blessings be upon him, were in front of them. Chapter 7 Al A'raf, verse 203:

“…Say, "I only follow what is revealed to me from my Lord. This [Qur'an] is enlightenment from your Lord and guidance and mercy for a people who believe."”

The non-Muslims in Mecca, who were skilled in the Arabic language, realized that the Holy Quran was not the words of a mere human. Additionally, after spending forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood, they acknowledged that he was the most truthful and trustworthy. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Given that the Holy Prophet Muhammad, peace and blessings be upon him, did not interact with the previous divine scriptures—a reality recognized by both the people of the book and the non-Muslims in Mecca—he would not have had knowledge of the altered or unaltered teachings within these sacred texts. This fact further supports the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The non-Muslims in Mecca recognized the truth of Islam but chose to reject it because it threatened their worldly desires and as they feared losing their social standing and authority with the rise of Islam. Consequently, they fabricated weak justifications to dismiss Islam, aiming to dissuade others from embracing it, such as demanding various miracles. Chapter 7 Al A'raf, verse 203:

“And when you do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow what is revealed to me from my Lord. This [Qur'an] is enlightenment from your Lord and guidance and mercy for a people who believe."”

As mentioned earlier, the Holy Quran was enough of a miracle for those who desired right guidance. The expressions found in the Holy Quran are truly unmatched, and its meanings are conveyed with great clarity. Its words and verses exhibit remarkable eloquence, making it stand out above any other text. It is devoid of contradictions, which are often present in various scriptures and teachings from other faiths. The Holy Quran provides a thorough account of the histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not have formal education in history. It offers guidance on every virtuous action and prohibits every wrongdoing, addressing both personal and societal issues, thereby promoting justice, security, and peace within every household and community. The Holy Quran steers clear of exaggeration, falsehood, or deceit, distinguishing itself from poetry, stories, and fables. All its verses are beneficial and can be applied practically to daily life. Even when the same

narrative is reiterated in the Holy Quran, it emphasizes different important lessons. Unlike other texts, the Holy Quran remains engaging even upon repeated readings. It presents promises and warnings, backed by undeniable and clear evidence. When the Holy Quran addresses concepts that may appear abstract, such as the practice of patience, it consistently offers straightforward and practical methods for incorporating these principles into everyday life. It motivates individuals to fulfil the purpose of their existence, which involves sincerely obeying Allah, the Exalted, by utilizing the blessings granted to them in ways that are pleasing to Him. This approach ensures that individuals attain tranquillity and success in both this life and the afterlife by nurturing a harmonious mental and physical state and by appropriately positioning everything and everyone in their lives while adequately preparing for their accountability on the Day of Judgement. The Holy Quran clarifies and makes the straight path attractive to those seeking peace and true success in both this life and the hereafter. By discussing the essence of human nature, it provides timeless guidance that benefits every person, community, and generation. When its teachings are properly understood and implemented, it serves as a remedy for all emotional, economic, and social challenges. The Holy Quran holds answers to every problem that individuals or societies might encounter. A look at history reveals that communities that have faithfully followed the teachings of the Holy Quran have reaped the rewards of its comprehensive and enduring wisdom. Importantly, not a single letter of the Holy Quran has been altered over time, as Allah, the Exalted, has vowed to safeguard it. No other text in history possesses this remarkable characteristic. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, addressed the core challenges encountered by a community and gave practical solutions for each. By tackling these fundamental issues, numerous subsequent problems arising from them would also be alleviated. This illustrates how the Holy Quran provides guidance on all that individuals and societies require to thrive in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

This is the most remarkable and eternal miracle that Allah, the Exalted, has granted to His last Holy Prophet Muhammad, peace and blessings be upon him. However, only those who earnestly pursue and follow the truth will reap its benefits, while those who give in to their desires and ignore Islamic teachings will eventually face loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

And chapter 7 Al A’raf, verses 203-204:

“…Say, "I only follow what is revealed to me from my Lord. This [Qur'an] is enlightenment from your Lord and guidance and mercy for a people who believe." So when the Qur'an is recited, then listen to it, be silent and pay attention that you may receive mercy.”

One will only obtain right guidance and mercy from the Holy Quran when they fulfil its different aspects. One should recite the Holy Quran with accuracy and regularity. It is essential to understand its meaning and sincerely apply its teachings in daily life. Simply reciting it in a language one does not understand is not enough, as the Holy Quran is not just a text for recitation but a guide for living. True guidance can only be obtained when one actively implements its principles, much like a map that can only lead to a destination when it is acted upon. Moreover, it should not be used for materialistic gains, where people repeatedly recite certain verses hoping to gain worldly possessions, like a child or a spouse, as the Holy Quran is not a means to fulfil earthly desires. Those who faithfully follow its teachings will ensure they correctly use the blessings they have been granted, leading to a sense of peace by achieving a balanced mental and physical state, while effectively managing all areas of their lives in preparation for their accountability on the Day of Judgement. Chapter 7 Al A’raf, verse 204:

“*So when the Qur'an is recited, then listen to it, be silent and pay attention that you may receive mercy.”*

In addition, this verse commands muslims to listen correctly to Islamic knowledge so that they are encouraged to change their behaviour positively. This requires attentively listening to Islamic teachings, relating them to

personal experiences, assessing how to apply these lessons in the future, and genuinely working towards that application. Engaging in this process will allow individuals to truly benefit from the Islamic knowledge they listen to. Simply listening to Islamic teachings without following these steps will not lead to positive behavioral changes. This is a key reason why many Muslims do not experience meaningful transformation, despite having greater access to Islamic knowledge than ever before. The one who fails to listen correctly will be equivalent to a dead person, who does not benefit from being spoken to and as a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted, even if they listen to Islamic knowledge. As a result, they will experience a lack of mental and physical equilibrium, they will misplace everything and everyone within their life and fail to ready themselves for their accountability on the Day of Judgement. This will lead to stress, obstacles, and difficulties in both worlds, despite any material comforts they may enjoy. Chapter 7 Al A’raf, verse 204:

“*So when the Qur'an is recited, then listen to it, be silent and pay attention that you may receive mercy.”*

Those who listen to Islamic teachings correctly and fulfill the aspects of the Holy Quran as discussed earlier, will correctly remember and obey Allah, the Exalted, throughout the day and in every situation, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will help them achieve a harmonious mental and physical state, allowing them to appropriately position everything and everyone in their lives while also preparing for their accountability on the Day of Judgement. Consequently, this behavior will foster peace of mind in both worlds. Chapter 7 Al A’raf, verse 205:

“And remember your Lord within yourself in humility and in fear without being loud in speech - in the mornings and the evenings. And do not be among the heedless.”

Embracing humility is essential as it helps individuals recognize that every blessing they have has been created and bestowed upon them by Allah, the Exalted. This awareness encourages them to utilize these blessings in accordance with Islamic principles. By doing so, they can achieve a balanced mental and physical state, ensuring that everything and everyone in their lives is appropriately prioritized while preparing themselves for their accountability on the Day of Judgement. As a result, this behavior fosters peace in both this world and the hereafter. Moreover, humility prevents individuals from looking down on others, prompting them to fulfill the rights of others as prescribed by Islam. By being humble towards others, they contribute to the establishment of justice and harmony within society. In fact, it is only through arrogance that a person oppresses others and neglect their rights. Additionally, steering clear of arrogance is vital, as it can lead a Muslim to mistakenly believe they are doing Allah, the Exalted, a favor by adhering to Islamic teachings. Such arrogance can obstruct their true obedience to Allah, the Exalted, especially when their personal desires clash with His commands, diverting them from the right path. Conversely, those who understand that their faith and obedience ultimately benefit themselves will nurture humility before Allah, the Exalted, and remain committed to their obedience in both difficult times and moments of ease. During challenging moments, they will show patience, and in times of ease, they will demonstrate gratitude. Gratitude in intention means acting solely to please Allah, while gratitude in speech can be expressed through good words or silence. Furthermore, gratitude in actions involves utilizing the blessings one has received in line with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience requires

refraining from complaints in both words and actions, while consistently obeying Allah, the Exalted, trusting that He always selects what is best for them, even if it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

As a result, a person who consistently acts in accordance with this proper behaviour in every situation will be met with support and mercy from Allah, the Exalted. This leads to tranquillity in both this life and the afterlife, as demonstrated in a Hadith recorded in Sahih Muslim, number 7500.

Chapter 7 Al A'raf, verse 205:

"And remember your Lord within yourself in humility and in fear…"

Fear of Allah, the Exalted, and facing the consequences of one's actions is vital to adopt as it encourages one to refrain from committing sins by misusing the blessings they have been granted and it will prevent them from adopting wishful thinking in respect to the mercy of Allah, the Exalted. Wishful thinking refers to persisting in the disobedience of Allah, the Exalted,

while expecting His mercy and forgiveness in this life and the afterlife. This attitude is has no value in Islam. On the other hand, true hope involves making an effort to obey Allah, the Exalted, which entails using the blessings one has received in line with Islamic teachings and then hoping for the mercy of Allah, the Exalted, in both worlds. This distinction is explained in a Hadith from Jami At Tirmidhi, number 2459. Therefore, it is crucial to understand this difference and to nurture authentic hope in the mercy and forgiveness of Allah, the Exalted, avoiding wishful thinking, as it offers no benefit in this life or the next.

Chapter 7 Al A'raf, verse 205:

"And remember your Lord within yourself in humility and in fear without being loud in speech - in the mornings and the evenings…"

Avoiding being loud could be referring to not manifesting one's good deeds to others, as this may encourage them to perform good deeds in order to impress people. The one who acts for any reason other than to please Allah, the Exalted, will not receive any reward from Him. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

As discussed earlier, as Islam is a complete code of conduct it must be implemented in every aspect of one's life and in every situation they face. Chapter 7 Al A'raf, verse 205:

“And remember your Lord within yourself in humility and in fear without being loud in speech - in the mornings and the evenings. And do not be among the heedless.”

This will ensure they remain firm on the obedience of Allah, the Exalted, at all times by correctly using the blessings they have been granted as outlined in Islamic teachings. This will assist them in attaining a balanced mental and physical state, it will enable them to properly arrange all aspects of their lives and prepare for their accountability on the Day of Judgement. As a result, this will promote tranquility in both worlds.

Chapter 7 Al A’raf, verse 205:

“…And do not be among the heedless.”

Heedlessness occurs when one either completely ignores Islamic teachings or picks and chooses what Islamic teachings to act on and which ones to ignore according to their desires. The one who behaves in this manner treats Islam like a coat which can be put on and taken off according to their desires. This person, in reality, only worships their desires, even if they claim

otherwise, as all their actions are according to their own desires. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

This behaviour will inevitably cause them to misuse the blessings they have been granted. Consequently, every aspect of their life—such as family, friendships, career, and wealth—will become a source of stress. If they continue to disobey Allah, the Exalted, they will unjustly blame others, like their spouse, for their anxiety. By distancing themselves from these positive influences, they risk exacerbating their mental health issues, which often leads to depression, substance abuse, and even suicidal thoughts. This outcome is evident among those who misuse the blessings they have been granted, including the wealthy and famous, who, despite their material comforts, fail to obtain peace of mind.

In addition, the one who avoids heedlessness and instead learns and acts on Islamic teachings will avoid adopting an arrogant attitude whereby they reject Islamic teachings as it contradicts their desires. In fact, they will understand that controlling their desires is a small price to pay to achieve peace of mind and body, just like a person controls their diet to achieve good physical health. Whereas, life becomes a dark prison for the one who fails to obtain peace of mind, even if they fulfil all their desires. This is quite obvious when one observes the rich and famous. As a result, they will remain firm on the obedience of Allah, the Exalted, at all times by correctly using the blessings they have been granted. Chapter 7 Al A'raf, verse 206:

“Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they glorify Him, and to Him they prostrate.”

Allah, the Exalted, makes it clear that real worship involves glorifying Him. This involves purifying one’s attitude and opinion of Allah, the Exalted, in respect to His commands, prohibitions and decrees. This will ensure they accept that everything Allah, the Exalted, commands, prohibits and decrees for them, is best, even if they fail to observe the wisdoms behind His choices. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

This purification will encourage them to remain steadfast on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, even when their desires are contradicted and when they fail to observe the wisdoms behind the commands, prohibitions and decrees of Allah, the Exalted. This will help them to achieve a harmonious mental and physical state, they will effectively organize all facets of their lives and prepare themselves for their accountability on the Day of Judgement. Consequently, this will foster peace in both worlds. Chapter 7 Al A’raf, verse 206:

“Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.”

Finally, worshipping Allah, the Exalted, includes submitting to His obedience in every situation, just like one prostrates to Allah, the Exalted, during the prayers. Therefore, in times of ease they must submit to Allah, the Exalted, by demonstrating gratitude and in times of difficulty they must show patience. Gratitude in intention signifies acting purely to please Allah, whereas gratitude in speech can be shown through good words or silence. Additionally, gratitude in actions entails using the blessings one has been given in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience involves holding back from complaints in both speech and behavior, while continually obeying Allah, the Exalted, with the trust that He always chooses what is best for them, even if it is not clear to them. Consequently, an individual who consistently behaves in alignment with this appropriate conduct in all circumstances will receive unwavering support and compassion from Allah, the Exalted. This results in peace in both this world and the hereafter, as illustrated in a Hadith found in Sahih Muslim, number 7500.

To conclude, an individual should wholeheartedly accept and act on Islamic teachings for their own good, even if it conflicts with their personal wishes. They ought to behave like a wise patient who adheres to their doctor's medical recommendations, recognizing that it serves their best interests, even when confronted with unpleasant treatments and a strict diet. Just as this careful patient will achieve good mental and physical health, so will the person who embraces and applies Islamic teachings. This is because only Allah, the Exalted, has the wisdom needed to help someone attain a

balanced mental and physical state and to appropriately arrange everything and everyone in their life. The societal understanding of human mental and physical conditions will never be enough to achieve this aim, despite thorough research, as it cannot solve every problem a person may face in life. Their guidance cannot eliminate all types of mental and physical stress, nor can it guarantee that one organizes everything and everyone in their life correctly, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this all-encompassing knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when one observes those who make use of the blessings bestowed upon them in line with Islamic teachings, compared to those who do not. While it is true that many patients may not fully understand the science behind the medications they are prescribed and therefore blindly trust their doctors, Allah, the Exalted, however, encourages individuals to reflect on the teachings of Islam so they can appreciate its positive effects on their lives. He does not ask people to accept Islamic teachings blindly; instead, He wishes for them to recognize its truth through the evident clarity it provides. However, this requires that one approaches the teachings of Islam with an open and unbiased mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Moreover, as Allah, the Exalted, is the only Sovereign over the spiritual hearts of people, the abode of peace of mind, He alone decides who is granted this tranquillity and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is clear that Allah, the Exalted, grants peace of mind only to those who make proper use of the blessings He has given as outlined in Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

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